

THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS

VOL. LII

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. LII

LOWER CANADA, IROQUOIS, OTTAWAS

1667-1669

CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, MDCCCXCIX

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The Imperial Press, Cleveland

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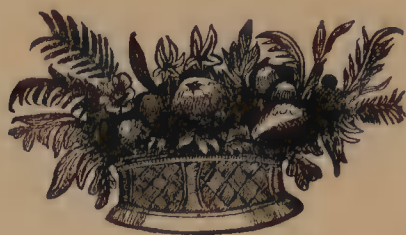


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PREFACE TO VOL. LII

Following is a synopsis of the documents contained in this volume:

CXXIV. In Vol. LI. appeared Chaps. i.-viii. of the *Relation* of 1667-68; the rest of the document is here given. Le Mercier, having in preceding chapters outlined the state of the various distant missions, now returns to affairs at Quebec. A remnant of the Hurons—"small indeed, but very precious"—yet exists there. Still more, the Jesuits there are instructing over two hundred Iroquois, sixty of whom have been baptized. The details of some remarkable conversions among these people are given; and the writer describes the death of a young Indian girl, who had planned to become an Ursuline nun. Her patience, purity, and devotion show that she has reached "the perfection of souls consummate in sanctity;" and she has a visit from the Virgin Mary, and a vision of angels at her death.

The *Relation* proper apparently terminates here; but various addenda are made, beginning with a letter from Laval to a French priest in Paris. He notes the recent arrival in Canada of several priests from France, enabling him to supply outlying settlements, which have hitherto been destitute of religious services. Laval mentions with much gratification his recent visit to Tadoussac (described in Chap. vii. of this *Relation*). He has undertaken to educate a

number of Indian children in the French mode of life and language; but finds considerable difficulty in this, as the Indian parents cling to their children, and will not be long separated from them. This seminary is a branch of the older one, which is, about this time, united with the Paris Seminary of Foreign Missions.

A postscript is added, "on the eve of the departure of the last ship," stating that ambassadors have just arrived from the Senecas to ask that Jesuits be sent to instruct them; and that Father Frémin has already gone to that tribe, leaving the Mohawks to the care of Pierron. The comparative gentleness and docility of the Senecas, and the presence among them of a Christian Huron village, render this a promising field of labor for the Jesuits.

Next follows a circular letter on the death of Mother Catherine de St. Augustin, a Hospital nun of Quebec, who passed away May 8, 1668. The details of her life, character, and religious experiences are recounted at considerable length, as also are the particulars of her death. She has many visions, and the martyr Brébeuf appears to her as her celestial spiritual director. Another circular letter—sent for the French convents belonging to the Institute of Hospital Nuns at Dieppe—narrates many of her pious traits, and graces received from heaven. Among the latter are included a knowledge of the inmost feelings and secret sins of others, the ability to predict future events, visits from departed saints, and even from the Virgin and Christ. At the end of this letter is a short article, probably written by the Jesuit superior at Quebec, praising the admirable work done by the nuns, both Hospital and Ursu-

line. Finally, in some copies of this *Relation* is found a letter from the hospital superior, similar in tenor to those of preceding years. She returns thanks for alms received by the hospital, mentions the death of Mother de St. Augustine (described in the circular letters preceding), refers to the need of more nurses for their work, and adds the usual list of articles needed for the sick.

CXXV. The *Relation* of 1668-69 is here given entire. The missions among the Iroquois tribes are, of course, the chief subject of interest at this time, and much space is given to the account of their work. Letters by Pierron are quoted, which show that the Mohawks are now favorably disposed to the faith. He has learned enough of their language to explain the doctrines to them, and hear their confessions; he also finds effective aid to his labors in pictures, painted by himself. These greatly interest the savages, and impress upon their minds the religious teachings they receive. Representations of heaven and hell, of demons and angels, have especial influence upon them. The Father visits, every week, seven large villages. He describes some conversions among these people, mostly of old men. The medicine-men do not dare to practice their arts in his presence, since "by his address, he has rendered them so ridiculous." Many, especially among the women, are regularly instructed in the catechism; and some adults have been baptized. The courage and devotion manifested by many of these neophytes shows that "the savages, as well as the French, are capable of everything in matters that concern piety and the service of God. They know all that is most difficult in the Mystery of the holy Trinity; they distinguish

the two natures in Jesus Christ; they are familiar with what the Church teaches about the immortality of our souls, the judgment, mortal sin, venial sin, and original sin."

The severe punishments recently inflicted upon the Mohawks by the new governor, Courcelles, have had a salutary effect. Their haughty spirit is humbled; and they even entreat the French to aid them in their war against the Mohican tribes. They also see the dangers and evils of brandy-drinking, and hold a public council to consider this matter. Under Pierron's direction, they draw up a memorial to the English governor at New York, complaining that Albany traders sell them too much liquor. He writes to the Father in answer, promising to punish severely any offense of this kind.

During the two years 1668 and 1669, the baptisms among the Mohawks number one hundred and fifty-one. This harvest of souls is to be largely attributed to "the death and blood of the Reverend Father Jogues."

Among the Oneidas, "least tractable of all the Iroquois," Bruyas is toiling for their salvation. Not having been attacked by the French army, they are proud and haughty, averse to religion, and contemptuous toward the other tribes of their nation. The Father encounters, from most of them, only "rebuffs and scorn;" but he wins a few old persons, and baptizes some dying children—in all, nearly thirty. The infidels and drunkards often annoy him, and even threaten his life; but he labors on for their salvation, amid poverty, hardships, and persecution. "During the greater part of the year, he has only dried frogs" for food. His greatest consolation is

the holy life of a fervent Christian woman — which is described at some length in one of his letters.

In the Onondaga mission are two laborers — Pierre Milet and Julien Garnier. Their greatest obstacle is the faith of the savages in their dreams, and the superstitious rites which these occasion. Still, the Onondagas are, in most cases, disposed to hear and respect the truth; and the influence and friendship of the chief Garakontié are most helpful to the Fathers. The Huron captives have done much to prepare the way for the faith among these tribes; for they remember the instructions they had received in their own country, and practice all the Christian duties to the best of their ability. Over thirty persons have been baptized at this mission during the year.

At Cayuga, Father Carheil is in charge. The savages build him a chapel, and many go thither for instruction. In a panic which follows a report that the village is to be attacked by enemies, the Father shows himself so fearless and resolute that he wins the admiration of all, and thus gains much advantage in his work. Here are won to the faith “not only children and women, but warriors, two of whom are among the most influential.” There was a rivalry between the Cayugas and the Onondagas, which tribe should have Carheil; but he was assigned to the former. Garakontié, the noted chief of the latter tribe, continues to be the warm friend of the French. He now earnestly desires baptism; but this privilege is deferred until he shall be thoroughly proved. Carheil has a propitious beginning for his mission; but his opposition to the superstitious rites of the savages, and the old notion that baptism causes

death, arouse fear and dislike in many, and he is driven from their cabins when he tries to visit the sick. His life is even threatened by a medicine-man whom he opposes. Still, many come to prayers, and show an interest in the faith. As elsewhere, intemperance is a great hindrance to their conversion.

Frémin has established a mission among the Senecas, which is regarded as the most hopeful of all the Iroquois missions; but, as at Cayuga, the medicine-men arouse opposition to his work. A war, moreover, is threatened between this tribe and the Ottawas; but the French are using all their endeavors to avert this danger.

At Lake Superior, Allouez has been laboring with the Ottawas. Dablon is sent to reinforce him, and to act as superior of that mission. They are stationed at Sault Ste. Marie, and Allouez has also ministered at Chequamegon. A third church will soon be established at Green Bay. A peace has been negotiated between the Iroquois and the Ottawas; but the fickle temper of these savage peoples makes the duration of the peace somewhat uncertain.

Allouez announces the conversion of an entire Ottawa tribe. These people had received instructions for several years, but had always made sport of the new religion. But at last the good seed has taken root, and they institute a complete reform. They abolish polygamy, give up their sacrifices, and flock to Allouez's little chapel. Some of the conversions here made are described at length,—especially that of their chief, Kekakoung. A hundred of them have already been baptized,—besides thirty-eight Hurons, who had fled to that country for

refuge; and a hundred more, in other neighboring tribes.

Marquette, too, is stationed at Sault Ste. Marie, and he writes that "the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, to the number of two thousand;" but, knowing the fickle nature of the Indians, the Fathers are not disposed to trust them too far.

The Montagnais mission at Tadoussac is also flourishing. Father Beaulieu so quickly learned the language that he was able to take the entire charge of the mission, replacing Nouvel; but the hardships of the savage life have broken down his health. Nouvel has been among the savages of Gaspé; he finds that the instructions given them in preceding years are still bearing fruit, and that "the Faith is as dear to them now as ever." These missionaries have also done what they could to confirm in the faith the wandering Papinachois tribes, who have been occasionally visited by the Fathers for several years past. These savages communicate to their tribesmen and allies the instructions they have received, "and thus become themselves Apostles."

An important event occurs at Sillery — the election of a successor to the noted chief Noël Tekwerimat, who has been dead several years. This ceremony is described in detail.

The remnant of the Hurons at Quebec have retired to a new location, not far from the city, and have thus formed a village by themselves. The saintly lives and pious deaths of several of these Christians are circumstantially related. One of them, a young girl of fourteen, is recompensed for the purity of

her life by the incorruption of her body,—which, nine months after her burial, is “found intact, without the loss of even a hair from her head.”

The last chapter describes at length “the holy death of Cecile Gannendâris, a Huron woman,” with an account of her charity, piety, zeal, and other virtues.

R. G. T.

MADISON, Wis., August, 1899.

CXXIV (concluded)

RELATION OF 1667-68

PARIS: SEBASTIEN MABRE-CRAMOISY, 1669 .

The first installment (chaps. i.-viii.) was published in Volume LI. We give herewith the remainder of the document.

[126] CHAPITRE IX.

DE L'EGLISE DES HURONS À QUEBEC.

A PRES avoir parcouru les Missions estenduës tout à l'entour de nous, enfin nous voicy rendus à Quebec, où nous allons t[r]ouver la fleur du Christianif[m]e des Sauvages: aussi est-ce un reste, petit à la verité, mais bien pretieux, d'une Eglise autrefois tres florissante dans le païs des Hurons. Ceux qui ont esté auteurs de sa ruine, travaillent maintenant à leur salut: car depuis trois ans nous avons instruit icy à fond dans tous nos Mysteres, plus de 200. personnes venuës du païs des Iroquois, dont 60. ont eu le bonheur de recevoir le S. Baptesme [127] pour la plus part, des mains de Monse[i]gneur l'Evesque. Ce sont autant de coups de predestination pour ces pauvres Barbares, plusieurs desquels sont morts entre nos mains avec des marques non communes de leur salut.

Vne pauvre femme de la Nation neutre est de ce nombre. Elle ne fut pas plûtoſt arriuée à Quebec, qu'elle y trouva la maladie, qui la mit à l'extremité: le Pere qui a ſoin de cette Eglise, se haſte de l'inſtruire; & comme elle avoit un eſprit excellent, elle conceut tout en peu de temps, & se trouva en eſtat de recevoir le Baptesme, ſi l'ancienne croyance des Infideles, qui eſtimoient que ce Sacrement avançoit la mort à ceux qui le recevoient, n'eust fait [128] encor quelque impreſſion ſur ſon eſprit: Il ſalut que

[126] CHAPTER IX.

OF THE CHURCH OF THE HURONS AT QUEBEC.

AFTER having gone the round of the Missions scattered all about us, at last we find ourselves back again at Quebec, where we shall find the flower of the Christian Savages; it is also a remnant—small, indeed, but very precious—of a Church that formerly flourished in the country of the Hurons. Those who were the authors of its ruin are now striving for their own salvation; for, during the last three years, we have here instructed thoroughly in all our Mysteries more than 200 persons from the country of the Iroquois. Of this number, 60 have had the good fortune to receive Holy Baptism,—[127] most of them from the hands of Monseigneur the Bishop. These are so many acts of predestination for these poor Barbarians, many of whom have died in our arms, with no common evidences of their salvation.

A poor woman of the neutral Nation was among these. She had no sooner arrived at Quebec than she contracted an illness which reduced her to a very critical condition. The Father in charge of that Church made haste to instruct her; and, as she had an excellent mind, she understood everything in a short time. She would have been fit to receive Baptism, if the old belief of the Infidels, who thought that this Sacrament hastened the death of those who received it, had not still made [128] some impression upon her mind. It was necessary for the Father to

le Pere se fervift du zele de quelques bonnes Huronnes, qui sceurent fi bien la defabufer, qu'elle demanda elle mefme d'estre Baptifée, & il estoit temps, par ce qu'on ne luy donnoit pas un iour de vie: mais Dieu voulant la retirer entierement de fon erreur, permit que ces eaux facrées luy fuſſent ſalutaires en mefme temps, & pour l'Ame & pour le corps. Cette guerifon ſi ineſperée luy donna de ſi hauts ſentimens de la Foy, & la mit dans un train de devotion ſi rare, qu'elle ne marchoit point dans les ruës qu'en recitant ſon Chapelet, & fervoit d'exemple, mefme aux plus ferventes de cette Egliſe.

Dieu voulut couronner cette [12 i.e., 129] ferveur apres ſeize mois qu'elle y employa, ſans s'en démentir, & eut mefme la bonté de luy donner connoiſſance de la gloire qu'il luy avoit preparée; comme elle le declara à une bonne Huronne qui ſe trouva aupres d'elle un iour avant ſa mort: car elle l'affura, & du temps de ſon trépas, & du bon-heur qu'elle alloit poſſeder, diſant qu'elle n'en pouvoit plus douter, apres les aſſeurances qu'elle en avoit receuës de ſi bonne part. Si cette bonne Huronne euſt eu aſſez de curioſité, peut-eſtre aurions-nous ſceu le myſtere, dont la verité ne s'eſt que trop confirmée par une partie de l'événement, eſtant morte juſtement au temps qu'elle l'avoit predit.

[130] ARTICLE I. CONVERSION REMARQUABLE D'UNE
JEUNE FEMME VENUË DES HIROQUOIS À QUE-
BEC, EXPRÉS POUR S'Y FAIRE BAPTISER.

VOICy de quoy admirer les traits de la Providence, qui par un enchaînement admirable ſe fert des uns pour convertir les autres, & de ceux cy pour

employ the zeal of some good Huron women, who knew so well how to disabuse her mind that she asked, of her own accord, to be Baptized. And it was time, for we did not think that she would live one day; but God, wishing to reclaim her entirely from her error, permitted those sacred waters to have a salutary influence on both her Soul and her body at the same time. This cure, which was so unexpected, gave her so high an opinion of the Faith, and put her into so rare a fervor of devotion, that she did not walk on the streets without telling her Beads; and she served as an example, even to the most fervent of that Church.

God willed to crown this [12 i.e., 129] fervor, after sixteen months, during which she had exercised it without any relapse; and he even had the goodness to impart to her a knowledge of the glory that he had prepared for her—as she declared to a good Huron woman, who was with her one day before her death. For she informed the latter both of the time of her departure, and of the happiness that she was going to possess,—saying that she could no longer doubt it, after the assurances she had received upon so good authority. If that good Huron woman had had sufficient curiosity, perhaps we would have known the mystery, the truth of which has been only too well confirmed by a part of the result; for the woman died at exactly the time which she had predicted.

[130] ARTICLE I. REMARKABLE CONVERSION OF A
YOUNG WOMAN WHO CAME FROM THE HIROQUOIS
TO QUEBEC, EXPRESSLY TO BE BAPTIZED THERE.

THE following gives occasion to admire the acts of Providence, who, by a wonderful chain of events, makes use of some persons for the conversion

procurer à d'autres le même bon-heur, dont ils ont esté faits participants.

Vne femme Iroquoise du Bourg de S. François Xauier aux Iroquois, avoit souvent entendu parler de la Foy à son mary Huron de Nation, autresfois Baptisé par nos Peres en son païs. Ces paroles luy avoient donné au [131] cœur, & luy avoient laissé un grand desir de pouvoir aboucher quelque Pere, pour estre éclairée plus particulièrement sur les Mysteres, dont son mari l'entretenoit. Plusieurs années s'écoulerent sans pouvoir contenter ses desirs, & elle avoit déjà lié partié avec ce bon Huron, pour aller ensemble faire leur chasse vers Montreal, & de là donner iusques à Quebec, & y trouver ce qu'elle fouhaittoit depuis si long-temps.

Comme ils estoient prests de partir, voila une nouvelle qu'on apporte dans le Bourg, qu'une Robe-noire y venoit; c'estoit de vray le Pere Bruyas, lequel n'y fut pas plustost entré, que cette Iroquoise se fit Escoliere du Pere, & le Pere reciproquement se fit son [132] Escollier, pour apprendre d'elle les secrets de la langue Iroquoise, pendant qu'il luy découvreroit ceux de son salut: Elle eut à souffrir une grande perfecution de la part de ses parens; & même de toute la Bourgade, qui est la moins portée à la Foy de toutes les Nations Iroquoises. On luy reprochoit qu'elle hastoit sa mort, & que la Foy qui avoit déjà tué tant de monde, ne l'épargneroit pas: A quoy cette genereuse Catechumene ne répõdoit rien autre chose, sinon, quand ie verray que ceux qui ne croient pas, ne meurent point, i'écouteray vos remonstrances; à moins que cela, vous ne gagnerez rien sur mon esprit' Donc après avoir esté instruite un temps

of others; and of the latter to procure, for still others, the same happiness of which they have been made participants.

An Iroquois woman, of the Village of St. François Xavier among the Iroquois, had often heard the Faith spoken of by her husband,—a Huron by Nation, who had formerly been Baptized by our Fathers in his own country. These words had made a strong impression on [131] her, and had left in her a great desire that she might have an interview with some Father, for the purpose of being more thoroughly enlightened concerning the Mysteries about which her husband talked to her. Several years passed without her being able to satisfy her desires, and she had already made an engagement with this good Huron that they should go together on their hunting expedition toward Montreal, and thence should continue as far as Quebec, where they might find what she had been so long desiring.

When they were ready to depart, news was brought to the Village that a black Gown was coming. It was, in fact, Father Bruyas, who had no sooner arrived than this Iroquois woman became his Pupil; and the Father, in return, became her [132] Pupil, to learn from her the secrets of the Iroquois language, while he disclosed to her those of her salvation. She had to suffer great persecution from her relatives, and even from the whole Village,—which, of all the Iroquois Nations, is the least favorably inclined toward Faith. They upbraided her, saying that she was hastening her own death; and that Faith, which had already killed so many people, would not spare her,—to which that noble-spirited Catechumen made no other reply than this: “When I shall see that those

assez notable, Dieu voulut qu'elle remit le [133] voyage de Mont-Royal; s'y étant renduë, elle fit instance auprès de son mari, pour descendre iusqu'à Quebec: Elle y fut instruite plus amplement par le Pere qui a soin de cette Eglise Huronne; & fut si bien disposée, qu'elle se trouva en estat de recevoir en mesme temps, de la propre main de Monseigneur l'Evesque, trois Sacremens; sçavoir, du Baptême, du Mariage & de la Confirmation.

La ioye qu'elle ressentit dans son cœur de ces heureuses rencontres, fut grande; mais non achevée: Elle souhaittoit le mesme bon-heur à ses parens; entre-autres à sa tante & à toute sa famille.

Elle presse donc son mary de retourner au plustost au païs, afin [134] de les avertir qu'ils fissent le mesme voyage, pour recevoir la mesme faveur. C'estoit plus de cent lieuës que la charité leur faisoit faire, mais Dieu les soulagea par un coup de Providence. Leur chemin estoit de retourner par Montreal, & ils y arriverent; & par une rencontre admirable, ils y trouverent ceux qu'ils alloient chercher bien loing. La joye fut égale des uns & des autres: mais parce que ces nouveaux venus n'auoient aucune connoissance à Quebec; ils avoient peine à se refoudre d'y aller. Venez avec. moy, leur dit nôtre bonne Iroquoise; ie vous veux faire le plaisir tout entier, ie vous tiendray bonne compagnie; & retournant ainsi sur mes pas, ie ne les croy point perdus, estans employez [135] pour un si bon sujet. Ils vont donc tous ensemble; & Dieu donna tant de benediction au zele de cette fervente Iroquoise, qu'en peu de temps ils furent parfaitement instruits par le Pere, & trouvez dignes du saint Baptême. Ils le receurent des

who do not believe do not die, I will listen to your remonstrances; until then you will not change my mind in the least." When, accordingly, she had received instruction for a considerable time, it was God's will that she should go down [133] to Mont-Royal. After she had arrived there, she urged upon her husband that they should go down as far as Quebec; and there she was more fully instructed by the Father in charge of that Huron Church. She was so well prepared that she was fitted to receive, from Monseigneur the Bishop's own hand, three Sacraments at the same time,—namely, those of Baptism, Marriage, and Confirmation.

The joy she felt in her heart at these happy events was great, but not complete. She desired the same blessing for her relatives,—for her aunt, among others,—and for all her family.

Accordingly, she urged her husband that they should return to their own country as soon as possible, that they might [134] admonish their friends to make the same journey, for the purpose of receiving the same favor. It was more than a hundred leagues that charity made them undertake; but God came to their relief, by a stroke of Providence. Their return journey lay by the way of Montreal; and, when they arrived there, they found, by a remarkable accident, those in quest of whom they were going a long distance. The joy on both sides was alike; but, because these new-comers were utterly unacquainted in Quebec, they with difficulty made up their minds to proceed thither. "Come with me," our good Iroquois woman said to them; "I wish to render this favor to you complete. I will gladly bear you company; and, returning thus on my steps, I do not

main de Monfeigneur l'Evefque, avec une joye toute extraordinaire de ces bons Neophytes, qui fe refolurent de quitter leur païs, où ils eftoient dans l'abondance, & s'arrefter à Quebec, où ils ne pouvoient vivre que par aumône, pour mettre leur Foy en plus grande fûreté, la preferant à toutes les commoditez & les douceurs de leur patrie.

[136] ARTICLE II. MORT PRECIEUSE & ADMIRABLE
D'UNE FILLE SAUVAGE, ÂGÉE DE 14. ANS.

NOUS allons voir une mort bien aimable & precieufe, auffi fut-elle la recompense d'une vie auffi illuftre en vertu qu'il s'en puiffe retrouver dans le plus faint Chriftianifme

C'est une fille qui a l'âge de quatorze ans, avoit la perfection des Ames confommées. Peutefte auron peine a croire que des Sauvages puiffent arriver en fi peu de temps à un fi haut degré de perfection. Voicy neantmoins ce que la grace a operé en ce cœur innocent.

Elle eut dès fon enfance une rare tendrefse pour la pureté, & [137] elle ne fçavoit ce que c'estoit que des divertiffemens ordinaires aux enfans de fon âge, tant elle apprehendoit d'y contracter quelque fouillure; & l'on voyoit fouvent cet enfant fortir de fa Cabanne, lors qu'on y entamoit quelque discours tât foit peu méfeant; ou bien jetter des œillades severes, fur ceux mefmes à qui la nature l'obligeoit de porter du refpect, & elle leur impofoit filence par un feul de fes regards.

L'amour de cette vertu alloit toujours croiffant avec l'âge, & à quatorze ans, le iour mefme qu'elle mourut, une perfonne qui n'estoit pas en affez bonne

believe them lost, since they are employed [135] for so good an end." Accordingly, they all went together; and God conferred so abundant a blessing upon the zeal of this fervent Iroquois woman that, in a short time, they were thoroughly instructed by the Father, and found worthy of holy Baptism. They received it from the hands of Monseigneur the Bishop, with a joy altogether extraordinary on the part of these good Neophytes, who resolved to leave their own country, where they lived in abundance; and to remain at Quebec, where they could live only on alms, that they might the better secure their Faith,—preferring it to all the conveniences and comforts of their native country.

[136] ARTICLE II. PRECIOUS AND ADMIRABLE DEATH
OF A SAVAGE GIRL 14 YEARS OLD.

WE are going to witness a death, lovely and precious indeed,—and, at the same time, the reward of a life as illustrious in virtue as can be found in the most holy state of Christianity.

It is the death of a girl who, at the age of fourteen years, had the perfection of Souls consummate in sanctity. Perhaps there will be difficulty in believing that Savages can, in so short a time, reach so high a degree of perfection. Yet this is what grace wrought in that innocent heart.

She had from her infancy a rare sensitiveness for purity; and [137] she knew nothing of the amusements customary with children of her age, so greatly did she fear that she might contract some taint therein. People often saw that child go out of her Cabin, when any one began to use language that was in the slightest degree improper; or else cast severe

reputation, s'étant approchée de son lit, elle en eut tant de peine, que toute moribonde qu'elle étoit, elle obtint de sa mere, qu'elle [138] la retournaît de l'autre côté, pour n'avoir pas devant les yeux un objet si defagreceable. S'étant fait mettre à l'escart, pour pouvoir passer les derniers momens de sa vie hors du bruit, à s'entretenir avec Dieu, elle ne ceffoit point de remercier Dieu, de ce qu'il la faisoit mourir Vierge, & rendoit mille actions de graces à son Pere, de ce qu'il ne luy avoit iamais parlé de mariage: une seule chose luy tenoit au cœur, de n'avoir peu acôplir avec une sienne cōpagne de mēme âge, le dessein qu'elles avoient formé ensemble de consacrer leur Virginité à Nostre Seigneur, dans le Monastere des Meres Vrfulines, où elle aspiroit de toute l'estenduë de ses desirs; à ce defaut, se voyant en danger de mort, elle obtint de son [139] Pere Spirituel de faire vœu de chasteté perpetuelle, ce qu'elle fit avec une consolation bien grande de ses parens, qui n'avoient iamais rien veu de semblable dans aucun Sauvage.

La patience qu'elle fit paroître pendant sa derniere maladie, ne fut pas moins admirable. Elle avoit trainé plus d'un an dans une langueur continüelle, & se trouvoit si décharnée, que les os lui perçans la peau, il ne se pouvoit faire qu'elle n'eust beaucoup à souffrir, étant gifante sur une écorce d'arbre; elle gardoit cependant une telle égalité d'esprit, & une si grande ferenité de visage parmy ses douleurs, qu'on iugeoit insupportables, qu'elle donnoit de l'admiration à ceux qui la voyoient si paisible, dans un estat si pitoyable.

[104 i.e., 140] L'unique peine qu'elle ressentait,

looks even upon those to whom nature obliged her to pay respect; and she imposed silence upon them by even one of her glances.

The love for this virtue constantly increased with age; and at fourteen years, on the very day when she died, a person who was not in very good repute having approached her bed, she was so distressed thereby that, dying though she was, she made her mother [138] turn her over toward the other side, so that she might not have before her eyes so disagreeable an object. Causing herself to be placed apart from the rest, that she might spend the last moments of her life outside the noise, in converse with God, she ceased not to thank God for making her die a Virgin, and gave her Father a thousand thanks for never having spoken to her of marriage. A single thing weighed on her mind—that she had been unable to carry out, with a companion of hers of the same age, the plan they had formed together of consecrating their Virginity to Our Lord in the Monastery of the Ursuline Mothers, a grace to which she aspired, to the full extent of her desires. In default of this, seeing herself in danger of dying, she obtained her [139] Spiritual Father's permission to take the vow of perpetual chastity,—which she did, to the very great comfort of her parents, who had never seen anything similar in any Savage.

The patience which she showed during her last illness was not less admirable. She had lingered, during more than a year, in a state of continual weakness; and was so wasted away that, as her bones pierced through her flesh, she had, of course, to suffer greatly,—lying, as she did, on the bark of a tree. Yet she maintained such equanimity and so great

c'estoit d'en donner à sa mere, laquelle luy ayant promis de retenir ses larmes; ce n'est pas encore assez, ma bonne mere, luy dît-elle, les soins que vous prenez de moy sont trop grands, & la douleur que vous recevez de mon mal est excessive, puisqu'elle vous empesche de prendre vostre réfection: Vivez, ma chere mere, & laissez moy mourir paisiblement, & si vous avez tant de bonté pour moy, que de me rendre service iusques à la fin de ma vie; celuy que ie vous demande avec plus d'instance, est de suppléer à ma foiblesse, qui m'empesche de pouvoir reciter continuellement mon Chapelet. Dites-le en ma place; & pendant que vous ferez cette priere de bouche, mon cœur ne [141] fera pas oysif: Elle disoit bien vray; car elle s'occupa en de saintes & de ferventes aspirations iusques au dernier soupir, sans que les convulsions de la mort prochaine l'ayent pû empescher d'avoir son cœur collé à Dieu; ce qu'elle fit bien paroître apres un de ces Symptomes, pendant lequel ses pauvres parens luy suggerans incessamment des prieres, avec lesquelles ils desiroient qu'elle expirast, elle leur faisoit signe de la main pour les en empescher; & la parole luy estant revenue, elle leur dît que ces bruits extérieurs interrompoient les entretiens de son cœur, qu'elle esperoit bien continuër iusqu'à ce qu'elle expirast.

Il y a long temps que Dieu la dispoisoit à une si belle mort, par [142] des graces tout extraordinaires; elle en découvrit quelques-unes l'hyver dernier à sa mere; luy disant, que souvent la nuict on luy faisoit sentir des odeurs du Paradis, si ravissantes, & qu'on luy remplissoit la bouche de ie ne sçay quoy si délicieux, qu'elle en ressentoit la douceur, & en goûtoit

serenity of countenance amid her sufferings, which were regarded as unbearable, that she excited the admiration of those who saw her so peaceful, in a condition so miserable.

[104 i.e., 140] The only pain she felt was that of giving pain to her mother. When the latter had promised to restrain her tears, "That is not enough, my good mother," said the daughter; "the care you are taking of me is too great, and the sorrow you receive from my illness is excessive, since it prevents you from taking your food. Live, my dear mother, and let me die in peace; and, if you have kindness enough for me to assist me until the end of my life, what I ask of you with most urgency is, to come to the aid of my weakness, which prevents me from constantly reciting my Rosary. Do it in my place; and, while you pray thus with your lips, my heart [141] will not be idle." Indeed, she spoke truly, for she occupied herself in holy and fervent aspirations until her last sigh, so that the convulsions of approaching death could not prevent her from keeping her heart fixed on God. This she made very evident after one of those Symptoms, during which her poor parents constantly prompted to her prayers, wishing her to die with these upon her lips. She made them a sign with her hand to stop this; and, recovering the use of her voice, she told them that these external noises interrupted the communings of her heart, which she earnestly hoped to continue until she should expire.

For a long time, God had been preparing her, for so glorious a death, by [142] marks of grace which were quite extraordinary. Some of these she disclosed last winter to her mother, telling her that often in the night she was made to smell such ravish-

le plaisir pendant toute la journée suivante; mais ces faveurs n'estoient pas steriles & sans fruit, parce qu'elle entendoit à mesme temps une voix, qui luy parloit au cœur, de ne perdre pas une seule de ses actions, sans en faire un Sacrifice à Dieu.

Ce qui fut plus remarquable en ce genre de grace, fut la visite dont la Sainte Vierge l'honora trois iours avant sa mort: voicy comme elle en fit le recit à son pere & à sa mere, en presence de [143] son Directeur. Je ne dormois pas, dit-elle, cette nuit, lors que tout d'un coup j'ay veu entrer dans nôtre Cabanne une Dame Majestueuse, qui portoit un Enfant entre ses bras; Elle estoit accompagnée d'une autre Dame, qui me tira de l'ignorance où j'estois, qui estoit cette Dame; car elle me dît ces propres paroles. C'est Marie que tu vois-là; ce n'est que pour te visiter qu'elle est venue à toy, non pas pour t'instruire; tu as les Peres, écoute-les; & après ces mots, tout disparut, laissant mon esprit & mon cœur nâger dans des douceurs inimaginables. Sa mere luy demanda comment estoit habillée la Sainte Vierge? Je ne sçay, dit-elle, quel nom donner à l'estoffe, dont elle estoit couverte; ce que ie sçay, [144] est qu'il en sortoit de toutes parts des brillans semb[1]ables à ceux de ces Diamans qui se trouvent au tour de Quebec, lors qu'ils sont frappez des rayons du Soleil.

Mais voicy encore quelque chose de bien merveilleux. Le soir qu'elle mourut, elle avertit que son ame commençoit à se détacher de son corps, & qu'elle s'en alloit bien-tost mourir. A cette nouvelle, on va en haste appeller son Confesseur, auquel d'abord qu'il fût entré, elle fit signe qu'elle avoit quelque chose à luy communiquer. Il s'approche le plus près

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ing odors of Paradise, and her mouth was filled with some unknown substance, so delicious, that she would experience that sweetness and pleasure during all the following day. But these favors were not sterile and without fruit, because she was wont to hear, at the same time, a voice speaking to her heart, which told her not to waste even one of her actions, but to make an Offering of it to God.

What was most remarkable in this kind of grace was the visit with which the Blessed Virgin honored her, three days before her death. This is the account she gave of it to her father and mother, in the presence of [143] her Director: "I was not asleep," said she, "last night, when suddenly I saw enter our Cabin a Majestic Lady, who bore in her arms a Child. She was accompanied by another Lady who enlightened my ignorance as to who her Companion was, and these were her very words: 'It is Mary whom thou seest here; it is only to visit, not to teach thee, that she has come to thee; thou hast the Fathers, listen to them.' Then, after these words, everything disappeared, leaving my spirit and my heart bathed in inconceivable delights." Her mother asked her how the Blessed Virgin was attired. "I do not know," she replied, "what name to give to the stuff with which she was clothed. What I do know [144] is, that there issued from every part of it bright rays, like those of the Diamonds that are found around Quebec, when they are struck by the rays of the Sun." ¹

But here is something else very wonderful. On the evening of her death she announced that her soul was beginning to detach itself from her body, and that she was soon going to die. At this news, some

qu'il pût, pour recevoir ces dernières paroles, qu'elle prononça d'une voix mourante. Mon Pere, dit-elle, voila les Habitans [du] Ciel, qui [145] viennent prendre mon Ame, qui se detâche peu à peu de mon corps; elle n'en pût pas dire davantage.

Deux heures apres, trois de nos Peres s'estants rencontrés à meſme temps dans ſa Cabanne, iugerent qu'elle paſſeroit encor la nuit, tant ils la voyoient vigoureuſe: c'eſt pourquoy l'un des trois luy dît: Ma Fille ie m'en vay, i'eſpere vous retrouver demain en vie. Ces paroles ſi aſſurées, & ce qui ſe paſſa en fuite, nous fait croire qu'elle avoit eu revelation de ſa mort; car le Pere, qui eſtoit reſté pour la veiller, apres luy avoir ſuggéré pluſieurs actes propres à ſon eſtat, qu'elle diſoit avec grande application, la vouloit laiſſer un peu en repos, & en prendre auſſi, s'eſtant mis à [146] ſommeiller; à quelque temps de l'à le pere de la malade la voyant baiſſer notablement, dit qu'il falloit eveiller le Confefſeur; attendez, dit la Moribonde, ie vous diray quand il fera temps; elle laiſſe encor paſſer environ une heure, après laquelle elle fit ſigne qu'on éveillaſt le Pere, lequel la trouva pleine de iugement, & dans une diſpoſition de cœur tout à fait raviffante: elle repetoit avec une ferveur admirable, quoy que d'une voix à demy articulée, les actes qu'il luy faiſoit faire, juſqu'à ce que la parole luy ayant manqué avec les forces, elle fit un effort pour porter le Crucifix à ſa bouche, afin de le baiſer en expirant: mais n'ayant pas aſſez de force pour cela, elle mourut en cet effort, [147] après avoir prononcé ces deux mots IESVS ESKITENR, IESVS vous aurez pitié de moy. Elle expira ſi

one went in haste to call her Confessor,—to whom, as soon as he had entered, she made a sign that she had something to communicate to him. He came as near to her as he could, in order to receive these last words, which she uttered in a dying voice: “My Father,” said she, “behold the Inhabitants of Heaven, [145] coming to take my Soul, which is gradually separating from my body.” She could say no more.

Two hours later, three of our Fathers, who had met at the same time in her Cabin, were of opinion that she would live through the night, as they saw her so full of strength. Therefore, one of the three said to her: “My Daughter, I am going away; and I hope to find you again to-morrow still alive.” These words of confidence, and what happened afterward, make us believe that she had had a revelation of her death; for the Father who had remained to watch her—after prompting to her some prayers suitable to her condition, which she repeated with great earnestness—wished to leave her a little while at rest, and himself to take some also, lying down to [146] sleep. Some time after that, the father of the patient, seeing that she was fast sinking, said that the Confessor should be awakened. “Wait,” said the Dying girl; “I will tell you when it is time.” She let about an hour more pass, after which she made a sign to awaken the Father, who found her in full possession of her faculties, and in a state of heart altogether delightful. She repeated with admirable fervor, although in a half-articulate voice, the prayers which he had her say, until, her voice failing her with her strength, she made an effort to carry the Crucifix to her lips, in order to kiss it while dying. But, not having strength enough for that,

doucement, qu'on eust iugé à la voir, qu'elle eust esté plustost surprife d'un paisible fommeil, qu'enlevée de la mort.

Ses parës n'ont pas peu contribué à luy procurer un si heureux trespas. Pédant les 15. derniers iours de sa maladie, ils cõmunierent deux fois, non pas pour impetrir de Dieu la fanté de leur chere fille, mais pour luy obtenir la patience dans son mal; & la vigueur d'un esprit Chrestien contre les frayeurs de la mort, & contre les tentations du demon: Apres quoy ils demeurerent si resignez à la volonté de Dieu, en la perte qu'ils alloient faire de tout ce qu'ils avoient de plus cher & de [148] plus pretieux au monde, & se sentirent remplis d'un zele si passioné pour l'aider à bien mourir, que c'estoit chose estonnante, de les voir & les entendre parler à leur fille, touchant le bonheur qu'elle avoit de quitter le monde, avant que d'en connoistre les corruptions.

Quelques iours devant sa mort, une personne se presenta à elle en songe; qui luy dît qu'elle n'en mourroit pas, & qu'elle habiteroit encore le nouveau Village qu'on leur preparoit sur les terres de Sillery, & qu'elle verroit la belle recolte qu'on feroit dans les Champs qu'on y alloit cultiver. Elle raconta tout à sa Mere, de qui elle eut cette responce: Ma fille c'est une illusion du demon, qui sous esperance de fanté, [149] te veut empescher de te preparer à la mort; Non non, ma fille, n'escoute point ce menteur! ah mille fois heureuse, ouy tu és mille fois plus heureuse que ie n'espere d'estre, de mourir sans estre fouillée des corruptions du siecle; qui sçait, si tu vivois plus long temps, si tu n'en ferois pas atteinte!

she died while making the attempt, [147] after pronouncing these two words: *JESUS ESKITENR*, "JESUS, you will have pity on me." She died so calmly that one would have thought, at seeing her, that she had been overtaken by a peaceful sleep, rather than removed by death.

Her parents contributed not a little toward procuring for her so happy a death. During the last two weeks of her illness, they received communion twice,—not to obtain from God by their entreaties the health of their dear daughter, but to gain for her patience in her illness, and the vigor of a Christian spirit against the terrors of death, and against the temptations of the evil one. After this, they remained so resigned to the will of God, in the loss they were about to suffer, of all that they held dearest and [148] most precious in the world, and felt themselves filled with so ardent a zeal to aid their daughter in dying piously, that it was astonishing to see them, and to hear them speak to her about the happiness that was hers in leaving the world before coming to a knowledge of its corruptions.

Some days before her death, a person appeared to her in a dream, and told her that she was not going to die, and that she would yet live in the new Village that was being prepared for them on the Sillery lands; and that she would see the plenteous harvest that would be gathered in the Fields which were to be cultivated there. She told all this to her Mother, from whom she received this reply: "My daughter, it is an illusion of the demon, who wishes [149] to hinder thee, by the hope of health, from preparing thyself for death. No, no, my daughter, do not listen to that deceiver. Ah! a thousand times happy,—

ah que IESVS & MARIE t'embrasseront volontiers, quand tu iras à eux avec ton innocence.

Voilà les propres paroles d'une Mere, & d'une Mere Sauvage, à sa fille qu'elle aymoît plus que foy-mefme: Comme elles partoient d'un cœur tout affectueux, elles firent telle impreffion fur celuy de cet enfant, que depuis elle n'avoit point de paroles plus fouvent en bouche, que celles-cy; ah qu'il me tarde que ie ne voye IESVS.

[150] Le iour qui preceda sa mort, sa bonne Mere luy faifant amiablement ses plaintes, de ce qu'en la perdant, elle faifoit une perte qui la touchoit bien fenfiblement pour toutes chofes; mais particuliere-ment parce qu'elle ne feroit plus les prieres dans la Cabanne les matins & les foirs, comme elle avoit de coustume; Je feray inconfolable, après ta mort, luy dît elle, si tu ne me promets pour adoucir ma douleur, que tu feras dans le Ciel, ces prieres pour moy; elle fut bientoit confolée par l'affûrance que luy en donna sa bonne fille.

Le Pere n'avoit pas moins de tendresse, ni moins de pieté que la Mere; quelque temps avant sa mort, pensant qu'elle en estoit bien proche, il la prit dans son [151] fein, afin qu'expirant sur sa poitrine & entre ses bras, il en fist un Sacrifice à Dieu: La fille de son costé se voyant ainfi preste d'estre sacrifiée sur cet Autel vivant, voulut auffi faire faire un Sacrifice à son Pere, & le pria de luy promettre, que tous les iours de sa vie il reciteroit le Chapelet de la Sainte Vierge, qu'elle avoit toûjours tant aimée; & qu'elle s'engageoit auffi de sa part, & luy faifoit promesse de le uenir querir à sa morte, s'il pratiquoit constam-

yes, thou art a thousand times happier than I expect to be,—in dying without being tainted by the corruptions of the world. Who knows, if thou shouldst live longer, whether thou wouldst not be attacked by them? Ah, how willingly will JESUS and MARY embrace thee when thou goest to them with thy innocence!”

Those are the very words of a Mother, and of a Savage Mother, to her daughter whom she loved more than herself. As they came from a heart that was all affection, they made such an impression upon that of the child that, from that time, she had no words more often on her lips than these: “Oh, how I long to see JESUS!”

[150] On the day preceding her death, her good Mother uttered gentle complaints to her daughter, that, in losing her, she suffered a loss that affected her very keenly in all respects,—but especially because her child would no longer offer prayers, morning and evening, in the Cabin, as was her custom. “I shall be inconsolable after thy death,” she said to her, “unless thou wilt promise me, in order to lessen my grief, that thou wilt offer those prayers in Heaven for me.” She was soon comforted, when her good daughter assured her that she would do so.

The Father had no less tenderness and piety than the Mother. Some time before his daughter’s death, thinking she was very near it, he took her in his [151] arms, in order that, dying upon his bosom and in his embrace, she might be offered by him as a Sacrifice to God. The daughter on her part, seeing herself thus about to be offered on this living Altar, wished also to have her Father become a Sacrifice; and begged him to promise her that he would, every

ment cette devotion; c'est à quoy il s'accorda bien volontiers. Tout cela ressent-il le Sauvage?

Nous conclurons le recit de cette pretieuse mort, par un acte de generosité, que firent paroître les parens, qui non seulement ne [152] verferent pas une larme, ni avant ni après la mort d'une si chere & si aimable fille; mais encor ayant convoqué tous leurs compatriotes à un festin qu'ils leur firent: Vous sçavez, mes freres, dît le pere de la defunte, quels sont les regrets que de tout temps nostre Nation temoigne sur la perte de nos prêches, quand la mort nous les ravit: vous sçavez que pendant plusieurs années le cœur & l'esprit des vivans demeurent comme ensevelis dans le tombeau de leurs morts; mais ie vous prie de croire que cette coûtume n'a pas eu d'effet sur mon esprit à l'égard de la fille que Dieu a retirée à foy: mon Ame ne l'a pas suivie dans la fosse; mais bien dans le Ciel; car une si sainte mort ne me permet pas de douter qu'elle [153] n'y soit; c'est à nous à nous en procurer une semblable, & c'est le bonheur que ie vous souhaitte, & que nous devons demander à Dieu tous les iours de nostre vie.

Le tout se termina par une priere publique que tous ces bons Chrestiens adresserent à Dieu, pour obtenir cette faveur: & il y a bien de quoy le remercier de ce qu'il donne de si bons sentimens à ces pauvres Barbares; & admirer sur tout dans ce narré qui est tres fidele, & auquel on a obmis quâtité de choses tres remarquables, que c'estoit une fille de quatorze ans, c'estoit une fille Sauvage, de parens Sauvages, & eleuée parmy les Sauvages: mais Dieu n'a point d'égard ny au Grec, ny au Barbare, lors qu'il se veut communiquer à une Ame: Tout age,

day of his life, recite the Rosary of the Blessed Virgin, whom she had always loved so much. She in her turn bound herself and promised him, that she would come for him at his death, if he practiced this devotion constantly; to which he acceded very willingly. Does all that indicate the Savage?

We will conclude the account of this precious death by narrating a noble deed performed by the parents. Not only did they not [152] shed a tear, either before or after the death of so dear and lovely a daughter; but they even called together all their compatriots to a feast which they offered them, at which the father of the deceased thus addressed them: "You know, my brothers, the regrets that our Nation has always been accustomed to show at the loss of our relatives, when death snatches them from us. You know that, for several years afterward, the hearts and souls of the survivors dwell buried, as it were, in the tomb of their dead ones. But I beg you to believe that this custom has had no effect on my mind, in regard to the daughter whom God has taken back to himself: my Soul has not followed her into the grave, but rather to Heaven; for such a holy death does not permit me to doubt that she [153] is there. It is for us to secure for ourselves a like death; and that is the happiness that I wish you, and that we ought to ask from God every day of our lives."

The whole was concluded by a public prayer, which all those good Christians addressed to God, in order to obtain this favor. There is much reason to thank him for having given those poor Barbarians such pious sentiments; and to be filled with wonder, above all, that the subject of this narrative—which is very faithful, and from which a great many remarkable

toute [154] Nation y est propre, quand on se soumet à ses desseins & quand on correspond fidèlement à ses graces.

LETTRE DE MONSIEUR L'EVESQUE DE PETRÉE À MONSIEUR POITEVIN CURÉ DE S. IOSSE À PARIS.

MONSIEUR,
Le zele que Nostre Seigneur vous a donné pour cette Eglise Naissante, qu'il luy a pleu confier à nostre conduite, & les soins que vous continuez de prendre avec tant de charité pour tout ce qui peut contribuer à son accroissement, m'obligent à vous faire part, à mon ordinaire, de l'estat, auquel elle se trouve presentement; le secours des Ecclesiastiques que vous nous avez envoyé [155] par les premiers Vaiffeaux; nous est venu fort à propos pour nous donner le moyen d'affister divers lieux de cette Colonie, qui en ont un notable besoin, & sans lesquels ils auroient esté destitués de tout secours.

La venuë de Monsieur l'Abbé de Queylus avec plusieurs bons ouuriers tirés du Seminaire de S. Sulpice, ne nous a pas moins apporté de consolation: nous les avons tous embrassés, *in visceribus Christi*; ce qui nous donne une ioye plus sensible, est la benediction de voir nostre Clergé, dans une Sainte disposition de travailler tous d'un cœur & d'un mesme esprit à procurer la gloire de Dieu & le salut des Ames, tant des François que des Sauvages.

Les tendresses de pere que le Roy [156] fait paroistre pour la Nouvelle France, & les despenfes notables qu'il fait pour la rendre nombreuse &

details have been omitted—was a girl of fourteen years, a Savage girl, of Savage parents, and brought up among Savages. But God has regard neither for Greek nor for Barbarian, when it is his will to communicate himself to a human Soul; any age, any [154] Nation is qualified for that favor when there is submission to his purposes and faithful responsiveness to his grace.

LETTER FROM MONSIEUR THE BISHOP OF PETRÆA TO
MONSIEUR POITEVIN, CURÉ OF ST.
JOSSE, AT PARIS.

MONSIEUR:

The zeal that Our Lord has given you for this Infant Church, which it has pleased him to entrust to our guidance, and the care which you continue to take with so great love for all that can contribute to its increase, constrain me to send you word, according to my custom, of the condition in which it is at present. The aid of the Ecclesiastics whom you sent us, [155] by the first Vessels, came to us very seasonably for enabling us to assist various places in this Colony that especially needed it, and that otherwise would have been destitute of all assistance.

The coming of Monsieur the Abbé de Queylus, with several good workers taken from the Seminary of St. Sulpice, brought us no less consolation.² We embraced them all, *in visceribus Christi*. That which gives us a deeper joy is the blessing of seeing our Clergy in a Holy disposition to work, all with one heart and one mind, to procure the glory of God and the salvation of the Souls of both the French and the Savages.

florissante, fournit à tous une fort ample moisson, pour employer dignement leur zele & confumer leur vie pour l'amour de nostre Seigneur IESVS-CHRIST, qui leur a par sa bonté infinie, donné les premieres inspirations de la luy venir consacrer, dans une Eglise, sur laquelle il a des son berceau versé ses plus tendres benedictions; & dont il continuë de la combler incessamment.

L'humiliation dans laquelle sont presentement nos ennemis, ne nous a pas seulement ouvert la porte à la conversion des Infideles, dans les Nations les plus éloignées; mais encor les a rendus eux mesmes capables de prendre [157] part à ce bonheur. Les Peres Iesuites s'y employent toûjours, avec le mesme zele qu'ils y ont travaillés depuis 40. ans: l'en ay receu des temoignages sensibles, apres le retour de nos visites, dans celle que nous avons fait ce Printemps à Tadouffac, 30. lieuës au deffous de Quebec; ayant trouvé les Sauvages de cette Missiion, dans des dispositions telles, que depuis qu'il a pleu à nostre Seigneur de nous donner la conduite de ce Christianisme, ie ne sçache rien qui m'ait donné plus de consolation. Nous y avons reconnu quelle benediction se peut estre à ces nouveaux Chrestiens de se trouver hors des occasions des boiffons enyvranes, lesquelles à raison de la foiblesse qu'ils y ont, causent des excès de désordres [158] parmy eux, qui nous font souvent gemir devant Dieu, & deplorer le malheur de ceux qui en font la cause; Cette Eglise de Tadouffac exempte de ce mal, est dans une pieté vrayement solide & Chrestienne; nous y avons donné la Confirmation à cent quarante-neuf tres-bien disposez à recevoir les effets de ce Sacrement.

The tokens of fatherly tenderness that the King [156] shows for his New France, and the considerable expenses that he incurs to render it populous and flourishing, afford all an ample harvest for the worthy employment of their zeal and the sacrifice of their lives for the love of our Lord JESUS CHRIST,—who in his infinite goodness gave them the first inspiration to come and consecrate their lives to him in a Church upon which he has, ever since its infancy, poured out his tenderest benedictions, and which he continues, without ceasing, to load therewith.

The humiliated condition in which our enemies are at present has not only opened the door to the conversion of the Infidels in the most distant Nations, but has also rendered these very enemies fit to share [157] this blessing. The Jesuit Fathers are constantly occupied with their conversion, with the same zeal with which they have labored during the last 40 years. I received striking proofs of it, after the return from our visits, in that which we made this Spring at Tadoussac, 30 leagues below Quebec. The Savages of that Mission were found in so excellent spiritual condition that I know of nothing which has given me more consolation since it has pleased our Lord to give us the guidance of this Christian church. We recognized there what a blessing is possible for these new Christians when they are removed from all opportunities to get intoxicating liquor,—which, by reason of the weakness they have for it, causes excesses of lawlessness [158] among them that often make us groan before God, and deplore the misfortune of those who are their cause. That Church of Tadoussac, exempt from this evil, is in a state of piety truly substantial and Christian. We gave

Si Nostre-Seigneur me donne autant de fanté l'an prochain, que j'en ay eu ce Prin-temps, j'espere encore y retourner; car je vous avouë que s'ils ont temoigné de la joye de nous y voir, nous n'en avons pas moins ressenti de nostre costé en cette visite.

L'ay donné Mission depuis un mois, à deux tres-vertueux & bons Ouvriers, pour aller dans [159] une Nation Iroquoise, qui s'est établie depuis quelques années assez proche de nous, du costé du Nord du grand Lac, nommé Ontario, dont la communication ne nous est pas difficile; L'un est Monsieur de Fennelon, duquel le nom est assez connu dans Paris; & l'autre Monsieur Trouvé. Nous n'avons peu encore sçavoir le succez de leur employ; mais nous avons tout sujet d'en esperer un tres grand fruit.

Comme le Roy m'a témoigné qu'il souhaittoit que l'on tâchast d'élever à la maniere de vie des François, les petits enfans Sauvages, pour les policer peu à peu; j'ay formé expres un Seminaire, où j'en ay pris un nombre à ce dessein; & pour y mieux réussir, j'ay esté obligé d'y joindre [160] des petits François, desquels les Sauvages apprendront plus aisément, & les mœurs & la langue, en vivant avec eux. Cette entreprise n'est pas sans difficulté, tant du costé des enfans, que de celui des peres & des meres, lesquels ont un amour extraordinaire pour leurs enfans, à la separation desquels ils ne peuvent presque se refoudre; ou s'ils la souffrent, il y aura une peine tout à fait grande, qu'elle soit pour beaucoup de temps; à raison que pour l'ordinaire les familles des Sauvages ne sont pas peuplées de beaucoup d'enfans, comme celles de nos François, où dans la plupart, en ce Païs, ils se trouvent 8. 10. 12. & quelquefois

Confirmation there to a hundred and forty-nine, who were very well prepared to receive the effects of this Sacrament.

If Our Lord give me as good health next year as I had this Spring, I hope to return thither; for I confess to you that, if they showed joy at seeing us there, we felt no less on our side, during that visit.

A month ago I Commissioned two very virtuous and good Workers to go to [159] an Iroquois Nation that has been settled for several years quite near us, on the North side of the great Lake called Ontario,—a Nation with whom communication is not very difficult for us. One of the men is Monsieur de Fennelon, whose name is very well known in Paris, and the other Monsieur Trouvé. We have not yet been able to learn the success of their undertaking, but we have every reason to hope for great results from it.

As the King has notified me that he desired us to attempt to bring up the little Savage children after the French manner of life, in order to civilize them, little by little, I have formed a Seminary, into which I have taken a number of children for this express purpose.³ In order to succeed the better, I have been obliged to join with them [160] some little French children, from whom, by living with them, the Savages will learn more easily the customs and the language. This enterprise is not without difficulty, on the part of both the children and the parents; the latter have an extraordinary love for their children, and can scarcely make up their minds to be separated from them. Or, if they do permit this, it is very difficult to effect a separation for any length of time, for the reason that ordinarily the

jufques à 15. & 16. enfans: Les Sauvages au contraire, n'en ont pour la plupart que [161] deux ou trois, & rarement ils paffent le nombre de quatre: ce qui fait qu'ils fe repofent fur leurs enfans, lors qu'ils font un peu avancez en âge, pour l'entretien de leur famille, qu'ils ne peuvent avoir que par la Chaffe & d'autres travaux, dont les peres & les meres ne font plus capables, lors que leurs enfans font en âge, & en pouvoir de les fecourir; à quoy pour lors il femble que la Loy naturelle oblige indifpenfablement les enfans. Cependant nous n'épargnerons rien de ce qui fera de nos foins, pour faire réuffir cette heureufe entreprife, quoy que le fuccez nous en paroiffe fort douteux.

[162] Les Prestres de noftre Seminaire des Miffions Eft rangeres, ne nous ayans pas moins fait paroître de foin & de vigilance dans l'éducation des enfans de ce Païs, que nous leurs avons donnez à former à l'eftat Ecclefiaftique, qu'ils nous ont donné des marques de leur zele dans les travaux qu'il y a à fouffrir dans tous les lieux des habitations de ce Païs, où nous les employons; Nous avons eftimé ne pouvoir rien faire qui foit plus à la gloire de Dieu, & pour le bien de noftre Eglife, que de leur confier de nouveau la direction de ce fecond Seminaire: d'autant plus que nous avons jugé à propos de le renfermer dans l'enceinte de [163] noftre Seminaire, dans laquelle nous avons fait accomoder un logement propre à ce deffein. Il a déjà, graces à Dieu, pris fes premiers commencemens depuis un mois.

Je fupplie Noftre-Seigneur, au nom de la Tres-Sainte Famille, en l'honneur & fous la protection de laquelle noftre Seminaire eft éftabli, d'y vouloir

families of the Savages do not have many children, as do those of our French people—in which there are generally, in this Country, 8, 10, 12, and sometimes as many as 15 and 16 children. The Savages, on the contrary, have usually only [161] two or three; and rarely do they exceed the number of four. As a result, they depend on their children, when they are somewhat advanced in years, for the support of their family. This can only be gained by the Chase, and by other labors for which the parents are no longer fit when their children have the years and ability to help them; to do so at that time, the Law of nature seems to constrain the children by necessity. Nevertheless, we shall spare no pains, on our part, to make this blessed undertaking succeed, although its success seems to us very doubtful.

[162] The Priests of our Seminary of Foreign Missions⁴ have manifested to us care and vigilance in the education of the children of this Country, whom we gave over to them to fit for the Ecclesiastical life. Like tokens of their zeal they have displayed to us in the labors which are to be undergone in all places where we employ them, throughout the settlements of this Country. We have therefore considered that we could not do anything that would be more for the glory of God and the good of our Church than to entrust to them, besides, the direction of this second Seminary,—and all the more, since we have thought it proper to include it within the enclosure of [163] our own Seminary, in which we have caused to be provided quarters suitable for this purpose. It made its beginning, thanks to God, a month ago.

I implore Our Lord, in the name of the Most Holy Family, in whose honor and under whose protection

donner le fuccez & la benediction que nous nous en promettons.

Voila fuccintement ce que je puis avoir pour le present à vous dire de ce qui regarde nostre Spirituel. Souvenez-vous, je vous conjure, de recommander à Nostre-Seigneur, au saint Autel, les befoins de nostre Troupeau, & [164] d'implorer sa Divine Misericorde pour celuy qu'il luy a plû en établir le Pasteur; & me croyez avec verité,

Monfieur,

Vostre tres-humble & obeïssant serviteur, FRANÇOIS, Evêque de Petrée, premier Evêque de la Nouvelle-France, nommé par le Roy.

A Quebec ce 8.
Novembre 1668.

our Seminary is founded, to grant it the success and blessing that we promise ourselves will flow from it.

This, in brief, is what I have to tell you, for the present, in regard to our Spiritual concerns. Remember, I conjure you, to recommend to Our Lord, at the sacred Altar, the needs of our Flock, and [164] to implore his Divine Mercy for him whom he has been pleased to appoint as its Pastor; and believe me, with sincerity,

Monsieur,

*Your very humble and obedient servant, FRANÇOIS,
Bishop of Petræa, first
Bishop of New France,
designated by the King.*

At Quebec, this 8th
of November, 1668.

[165] CHAPITRE DERNIER.

DE LA MISSION DE SAINT MICHEL DANS LA CINQUIÈME
NATION DES IROQUOIS À SONNONTOUËN.

DEPUIS que cette Relation a esté achevée, nous recevons icy à Quebec une heureuse nouvelle à la veille du départ du dernier Navire, aujourd'huy 10. Novembre; que des Ambassadeurs de Sonnontoüan, font arrivez tout fraichement à Montreal, venans demander deux de nos Peres, pour les instruire; & qu'ils ont envoyé à Monsieur nôtre Gouverneur, un beau Collier de Pourceline pour cét effet.

En mesme temps nous apprenons [166] que le Pere Fremin, qui étoit depuis un an dans la Mission d'Annié, ayant esté fortement invité par des deputez de Sonnontoüan, d'aller chez eux pour y commencer la Mission; estoit party d'Annié le 10. d'Octobre, pour se rendre à Sonnontoüan, ayant laissé en sa place le Pere Pierron, tout nouvellement revenu du voyage qu'il avoit fait à Quebec.

Ainsi dans les cinq Nations Iroquoises nous y avons heureusement cinq Missions. Cette derniere de saint Michel, estant elle seule plus peuplée que toutes les autres; c'est un champ qui demande un puissant secours: d'autant plus que l'esperance de la moisson y est tres-grande, tant à [167] cause du naturel plus doux & plus traitable de ceux de cette Nation, qui font plus Laboureurs & plus Marchands, qu'ils ne font Guerriers; qu'à cause qu'il y a quantité de Hurons

[165] CHAPTER LAST.

OF THE MISSION OF SAINT MICHEL IN THE FIFTH
NATION OF THE IROQUOIS AT SONNONTOUAN.

SINCE this Relation was finished, we have received here at Quebec an item of good news, on the eve of the departure of the last Ship,—to-day, the 10th of November. It is that Ambassadors from Sonnontouan have quite recently arrived at Montreal, having come to ask for two of our Fathers to instruct them; and that they have, for that purpose, sent to Monsieur our Governor a handsome Porcelain Collar.

At the same time, we learn [166] that Father Fremin, who had been for a year at the Mission of Annié,—having been urgently requested by deputies from Sonnontouan to go among them, and begin the Mission there,—had set out from Annié, on the 10th of October, to go to Sonnontouan,—leaving in his place Father Pierron, who had very recently returned from the journey he had made to Quebec.

Thus in the five Iroquois Nations we have, fortunately, five Missions. This last one—that of saint Michel—being alone more populous than all the others, offers a field calling for vigorous assistance. This is all the more necessary, since the prospect for a harvest is very bright there,—not only because [167] of the gentler and more tractable nature of the people of that Nation, who are more Husbandmen and Traders than Warriors; but because there are a great many Hurons who have taken refuge there, especially

qui s'y font retirez : & principalement une Bourgade toute entiere, où il y avoit quantité de Chrestiens, qui faisoient une Mission considerable, que nous appellions de faint Michel, dans l'ancien Païs des Hurons, lors que la guerre des Iroquois le defola en l'année 1649.

Quelques personnes de pieté ont déjà commencé la fondation de cette Mission : nous en verrons les fruits, Dieu aidant, l'année prochaine.

an entire Village where there were a goodly number of Christians, constituting a considerable Mission. This Mission, in the old Huron Country, at the time when the Iroquois war laid it waste, in the year 1649, we called saint Michel.

Some persons of piety have already begun the foundation of that Mission; we shall, with God's help, see its fruits next year.

[168] Lettre Circulaire de la mort de la Reverende Mere Catherine de saint Augustin,
Religieuse Hospitaliere de Quebec,
decedée le 8. May 1668.

MA R^{de} MERE,

La Divine providence me donne une matiere à vous entretenir cette année, sur la plus sensible des Croix que Nostre-Seigneur m'ait fait sentir depuis que ie suis au monde; & sur la perte la plus considerable que peut porter nostre Communauté au regard des fujets qui la composent. C'est [169] par la mort de nostre tres-aimée Sœur de saint Augustin, qui n'étant qu'à la trente-sixième année de son âge, & la vingtième de sa Profession, a esté trouvée dans le comble de sa perfection, par celui qui ne met le terme de nos vies, qu'en celui de sa volonté, & de nostre fidelité à l'aimer. Sa parfaite correspondance à tous les desseins de Dieu sur elle, & la liberté qu'elle avoit donnée dès son plus bas âge à cet esprit adorable, pour se faire luy-mesme le tyran de son amour propre, luy acquirent une grande facilité pour la pratique des plus solides vertus. Aussi auroit-on dit qu'elles avoient pris naissance avec elle, tant la grace & la nature agissoient de concert dans cette [170] chere ame. Je ne vous diray rien presentement du détail de plusieurs graces extraordinaires, dont Nostre-Seigneur l'avoit avantagée. Cela se fera lors que nos Superieurs le jugeront à propos pour la

[168] Circular Letter on the death of the Reverend
Mother Catherine de saint Augustin,
Hospital Mother of Quebec,
deceased May 8, 1668.

M^Y REVEREND MOTHER:
Divine providence gives me a matter to communicate to you, this year, in regard to the heaviest of the Crosses that Our Lord has placed upon me since my birth, and the most considerable loss that our Community can suffer, so far as the members composing it are concerned. I mean [169] the death of our much loved Sister de saint Augustin,—who, although only in the thirty-sixth year of her age, and the twentieth of her Profession, was found at the height of her perfection by him who puts a term to our lives solely by his will, and according to our fidelity in loving him. Her perfect responsiveness to all of God's designs with regard to her, and the free entrance that she had, from her earliest infancy, given to that adorable spirit, that she might herself become the tyrant over her self-love, gained for her a great facility in the practice of the most substantial virtues. Indeed, one would have said that they had been born with her, so perfectly did grace and nature act in concert in that [170] dear soul. I will tell you nothing, at present, of the details of several extraordinary graces with which Our Lord had endowed her. That will be done when our Superiors shall

gloire de Dieu. Mais feulement, ie vous diray, ma tres-chere Mere, pour nostre commune consolation, les choses que ie ne puis supprimer sans injustice, en ayant eu une parfaite connoissance, avec toute nostre Communauté. Nostre chere defunte avoit receu des preventions de grace fort considerables, dès son enfance-mesme; lesquelles furent cultivées par le grand soin que prit de son education, Mademoiselle sa grande mere, aupres de laquelle elle a esté élevée. Vous [171] sçavez assez, Ma tres-chere Mere, que la maison de cette bonne Damoiselle estoit pour toute sa famille une vraye maison d'oraison, & pour le prochain, la retraite & le refuge des pauvres. C'estoit un lieu où nostre chere Sœur prit les premieres impressions de l'esprit d'hospitalité; & d'un grand degagement des mal-heureuses maximes du monde, dont elle conçeut un admirable dégoust; aussi s'en retira-telle dès sa treizième année, qu'elle entra chez nos Meres de Bayeux, accompagnée de sa sœur aînée, & suivie tost apres de sa bonne grande Mere, qui y a consommé sa vie dans toute la sainteté qui est connue à tout nostre saint Ordre. Monsieur de Lau-ney Iourdan, son ayeul maternel [172] grand homme de bien, homme d'oraison, & grand aumônier, dont la vertu a esté estimée de tout le monde, voyant un jour cette petite innocente, n'étant pour lors âgée que de deux ans; eut un presentiment de sa future sainteté. Voyez, dît-il à ses domestiques, cette petite fille fera un jour Religieuse, une grande servante de Dieu, & une sainte. En effet estant en l'âge de prendre l'habit de Religion, elle le fit avec toute la joye possible, tant de sa part, que de la Communauté de nos Meres de Bayeux, qui dès lors voyoient en

deem it best for the glory of God. But I will merely tell you, my very dear Mother, for our common consolation, the things that I cannot suppress without injustice,—having, with all our Community, a thorough knowledge of them. Our dear departed had received very considerable prepossessions to grace, from her very infancy; and they were cultivated by the great care taken of her education by Mademoiselle her grandmother, at whose side she was brought up. You [171] know well enough, My very dear Mother, that the house of that good Lady was, for all her family, a true house of prayer; and, next, the retreat and refuge of the poor. It was a place where our dear Sister received the first impressions of the spirit of hospitality, and of a great independence of the wretched maxims of the world, for which she conceived an admirable disgust. She therefore withdrew from it in her thirteenth year, when she joined our Mothers of Bayeux. She was accompanied by her elder sister, and followed soon after by her good Grandmother, who there finished her life in all the sanctity well known to all our holy Order. Monsieur de Launey Jourdan, her maternal grandfather,—[172] a most virtuous man, given to prayer and the generous bestowal of alms, and esteemed by every one for his virtue,—seeing one day this little innocent, when she was not more than two years old, had a presentiment of her future sanctity. “See,” said he to his domestics, “that little girl will some day belong to a Religious order, and will be a great servant of God, and a saint.” In fact, when she was old enough to assume the garb of Religion, she did so with all possible joy,—not only her own, but that of the Community of our

elle des dispositions toutes saintes. Son Noviciat se passa avec la ferveur & le zele que l'on eût pû souhaiter dans un âge plus avancé. Les [173] grands desirs qu'elle avoit de souffrir, luy firent prendre la resolution de tout quitter & de tout perdre pour se donner entierement à son Espoux. Nous avions demandé quelques Religieuses de France pour nostre secours; Elle s'y presenta d'un courage invincible, surmontant les oppositions qui se presenterent de tous les costez, avec tant [de] ferveur, qu'il estoit aisé de voir dès lors que la grace pouvoit tout sur elle, & que la nature n'y avoit point de part. Côme elle avoit receu une grande éducation de Messieurs ses parens, & qu'elle estoit d'un naturel affectueux, & tout de feu, elle avoit pour eux une reconnoissance & des tendresses extremes, & c'estoit s'arracher le cœur à foy-mesme, a [174] t'elle dît quelquefois, que de se separer d'avec eux; & plus encore de la Communauté des Religieuses de Bayeux, où elle estoit aimée de tout le monde, & où elle avoit sa grande Mere & une Sœur, & une Superieure, sa parente, Fondatrice de cette Maïson, avec lesquelles elle eût passé faintement & doucement sa vie, estant toutes grandes servantes de Dieu: Mais l'amour de Dieu l'obligea à ne point s'écouter foy-mesme en ce rencontre.

Monsieur son Pere, duquel elle avoit esté toûjours fort chérie, s'opposa de toutes ses forces à son dessein; mesme presenta Requête en Justice, pour l'empescher, se rendant inflexible. Mais nôtre genereuse pretendante aux souffrances [175] de Canada, crût que gagnant le Ciel, elle gagneroit sa cause. Elle eut recours à Dieu, faisant vœu de vivre & de mourir en Canada, si Dieu luy en ouvroit la porte; &

Mothers of Bayeux, who even then saw in her signs of a very saintly disposition. Her Novitiate was spent in all the fervor and zeal that one could have desired at a more advanced age. The [173] strong desires that she had for suffering made her form the resolution to leave everything and sacrifice everything, in order to give herself entirely to her Bridegroom. We had asked for some Nuns from France to assist us; she offered herself with an invincible courage, surmounting the opposition that confronted her on all sides,—with so much fervor that it was easy to see then that grace prevailed entirely over her, while the dictates of nature were unheeded. As she had received an excellent education from her relatives, and as she was of an affectionate disposition and very ardent, she felt for them an extreme gratitude and tenderness. It was like tearing out her own heart, [174] she sometimes said, to separate from them; and harder still to leave the Community of Nuns at Bayeux, where she was loved by every one. She had there her Grandmother and a Sister, and a Superior,—her relative, and the Foundress of that house,—all zealous servants of God, with whom she would have passed her life in holiness and peace. But the love of God obliged her not to listen to herself at this juncture.

Her Father, by whom she had always been fondly cherished, opposed her project with all his strength, and even presented a Petition in the Courts to stop her, showing himself inflexible. But our brave candidate for the sufferings [175] of Canada thought that, in winning Heaven, she would win her cause. She had recourse to God, making a vow to live and die in Canada, if God would open its door to her;

meſme elle alloit ſigner de ſon ſang le vœu qu'elle en avoit déjà écrit, ſi la Maïſtreſſe des Novices ne fût ſurvenuë, lors qu'elle ſe picquoit, pour offrir ainſi les premices de ſon ſang à Dieu. Peu apres le cœur de Monſieur de Lompré, ſon pere, ſe trouva heureuſement changé. Noſtre-Seigneur permit que ce bon Gentil-homme, ſe ſentant inquiet & chagrin, demanda à voir une Relation nouvellement venuë de Canada: en la liſant, ſon cœur ſe ſentit tout ému ſur ce genereux Sacrifice, que vouloit [176] faire ſa fille, de foy-meſme; & il conceut une ſi vive apprehenſion que Dieu ne luy demandât compte à l'heure de la mort, de l'oppoſition ſi oppiniaſtre qu'il faisoit à ſes volontez, & aux deſſeins que le Ciel avoit ſur ſa fille; que touché de cette penſée qui le preſſoit fortement, il accorda à Dieu, ce qu'il avoit refusé aux hommes. Toutefois ſa douleur luy en fut ſi ſenſible, qu'il en tomba malade à l'extremité. Les tendreſſes de ſa Mere, pour qui cette chere fille avoit tous les amours poſſibles, ne ſervirent qu'à faire paroître la force de ſa Vocation pour le Canada, & ce que peut l'amour de Dieu, ſur un cœur qui déjà eſt tout à luy, voulant y eſtre. La fille n'avoit pas [177] encore ſeize ans accomplis, pour faire ſa Profeſſion, & toutefois le temps preſſoit pour le voyage: ce qui obligea les Superieurs de permettre qu'elle feroit ſa profeſſion en chemin, lors qu'elle auroit l'âge, qui manquoit ſeulement de quelques iours. La Mere de l'Affomption, Profeſſe de Dieppe, qui devoit faire le même voyage avec elle; eut les commiſſions neceſſaires pour cét effet. Elle ſortit donc de Bayeux, regardant le Canada, comme le lieu où IESVS-CHRIST l'appelloit, où elle devoit eſtre la victime de ſon ſaint Amour.

and she was even about to sign with her own blood the vow that she had already written, had not the Mistress of the Novices come upon her unexpectedly when she was pricking herself that she might thus offer to God the first-fruits of her own blood. Soon afterward, the heart of Monsieur de Lompré, her father, happily underwent a change. Our Lord permitted this good Gentleman, feeling ill at ease and sorrowful, to ask to see a Relation that had recently come from Canada. Upon reading it, his heart felt deeply moved at that generous Sacrifice that [176] his daughter wished to make, and he also conceived so great a dread lest God should call him to account, at his death, for the obstinate opposition he was making to his will and to the purposes that Heaven entertained respecting his daughter, that, touched by this thought, which forcibly urged him, he granted to God what he had refused to men. Nevertheless, his sorrow was so keen that he fell into a dangerous illness therefrom. The manifestations of tenderness on the part of her Mother, for whom this dear daughter had all possible affection, served only to show the strength of her Vocation for Canada, and what power the love of God has over a heart that is already entirely his through its desire to be so. The daughter had not [177] yet reached the age of sixteen years necessary for making her Profession, and yet the time for the voyage was close at hand. This obliged the Superiors to permit her to make her profession on the way, when she should attain the required age, of which she lacked only a few days. Mother de l'Assomption, a Professed nun of Dieppe, who was going to make the voyage with her, had the necessary commissions for this

Ce fut à Nantes que nostre genereuse Novice fit sa profession, dans la Chapelle de Nostre-Dame de Toute-Ioye: il fallut promptement se rendre à la Rochelle, où se faisoit l'embarquement. [178] Elle ne fut pas si tost embarquée, que la Croix, dont l'amour avoit déjà fait de si fortes impressions dans son cœur, environna son corps, par une maladie contagieuse, qui la mit à l'extrémité. C'estoit une fièvre continuë, la plus ardente & la plus violente du monde, avec une ceinture tout autour du corps, composée d'onze charbons de peste, & la peste-mesme; sur mer, dans un Navire, où quelque soin que l'on puisse avoir d'un malade, on peut dire que tout quasi luy manque, mais sa vertu ne luy manqua pas; ny la tres-Sainte Vierge, qu'elle avoit prise pour sa tres-bonne Mere, qui luy apparut, qui la toucha, & la guerit, & qui luy donna sa benediction, avec assurance qu'elle [179] auroit un soin tout particulier d'elle; dont cette Mere de bonté s'est fidelement acquittée iusques au dernier soupir de sa vie. Leur navigation fut de trois mois: & Dieu enfin nous la donna, avec des joyes de part de [l'une] l'autre, inconcevables. Nous jugeâmes, dès la premiere entreveuë, que c'estoit un precieux tresor pour cette maison, son exterieur avoit un charme le plus attirant, & le plus gagnant du monde, il n'estoit pas possible de la voir, & de ne la pas aimer: son naturel estoit des plus accomplis que l'on eust pû souhaitter, prudente, avec simplicité; clairvoyante, sans curiosité, douce & de bonnaire, sans flatterie; invincible dans sa patience, infatigable en sa Charité; aimable à tout [180] le monde, sans attache à qui que ce soit; humble, sans aucune bassesse de cœur; courageuse,

purpose. She set out, accordingly, from Bayeux, regarding Canada as the place whither JESUS CHRIST called her, and where she was to be the victim of her holy Love. It was at Nantes that our brave Novice made her profession, in the Chapel of Our Lady of All Joy; they were obliged to repair immediately to la Rochelle, where they embarked. [178] She had no sooner embarked than the Cross, love for which had already made so strong an impression upon her heart, was laid upon her body, in the form of a contagious disease that nearly caused her death. It was a continued fever, the most burning and most violent in the world, with a girdle all around her body, composed of eleven pest carbuncles, and the pest itself. On the sea, in a Ship,—where, in spite of whatever care can be given to a sick person, one can say that he is in want of almost everything,—her virtue did not fail her; nor did the most Blessed Virgin, whom she had taken to be her all-benignant Mother. This Protectress appeared to her, touched her, cured her, and gave her her benediction, with the assurance that she [179] would take very special care of her—a promise which that Mother of kindness faithfully kept, up to the last breath of her protégée's life. Their voyage lasted three months, and God gave her to us at last, with inconceivable joy on both sides. From the very first interview, we esteemed her a precious treasure for this house. Her outward bearing had a charm that was the most attractive and winning in the world: it was impossible to see her and not love her. Her nature was one of the most perfect that could have been desired: prudent, with simplicity; keen of perception, without curiosity; sweet and gracious, without flattery;

fans qu'il y eut rien d'altier en elle; Nous ſçavons qu'elle n'épargnoit aucunes peines, dans les occaſions de gagner une ame à Noſtre-Seigneur, ſoit par ſes prieres, ſoit par ſes mortifications; juſqu'à s'eſtre abandonnée à la Divine Juſtice, en qualité de victime; qui vrayment ne la pas épargnée, & qui luy a fait ſentir la peſanteur de ſon bras, puniſſant terriblement en elle, les pechez de ceux pour leſquels elle ſe ſacrifioit. Nous ſçavions bien que ſes infirmités corporelles eſtoient grandes, & continuës; & nous voy[i]ons qu'elle les ſupportoit ſainement, & toujours d'un viſage égal, repandant une joye pleine de pieté, dans le [181] cœur de ceux qui la voyoient. Mais nous avons eſté ſurpriſes depuis ſa mort, lors que nous avons appris que depuis ſeize ans Dieu avoit éprouvé cette Ame forte, par des ariditez & tentations, des abandons interieurs, & des delaiſſemens extremes; à tel point que les demons d'enfer revoltoient, ce ſemble, toutes ſes puiffances, contre Dieu; fans que iamais ils ayent obtenu d'elle la moindre obeïſſance en quoy que ce ſoit; ſon cœur armé de Dieu eſtant plus fort que tout l'enfer. Auſſi avons-nous appris de bonne part, qu'outre les ſaintes habitudes de toutes les vertus, qu'elle avoit acquiſes dès ſon enfance, en un eminent degré, le Ciel eſtoit de la partie avec elle; quantité de ſaints du Paradis, les Anges, la Sainte Vierge & S. [182] Joſeph, & IESVS-CHRIST-meſme, luy eſtants apparus ſouvent, pour la fortifier, la conſeiller, la proteger; & combattre avec elle: ſur tout, le Pere Iean de Brebeuf, heureux Martyr des Iroquois, dans le païs des Hurons, qui luy avoit eſté donné du Ciel, comme ſon Directeur; toutefois avec une entiere ſubordination à ſon Directeur ordinaire.

invincible in her patience; tireless in her Charity; amiable to [180] all, without undue attachment to any; humble, without being mean-spirited; courageous, without any haughtiness. We know that she spared no pains when an opportunity offered to win a soul to Our Lord, either by her prayers or by her mortifications—even to the point of giving herself up to Divine Justice in the quality of a victim. And, in truth, God did not spare her, but made her feel the weight of his arm, terribly punishing in her the sins of those for whom she made a sacrifice of herself. We were well aware that her bodily weaknesses were great and constant, and we saw that she bore them like a saint—always with a calm countenance, diffusing a joy full of piety in the [181] hearts of those who saw her. But we were surprised, after her death, to learn that for sixteen years God had been trying that brave Soul by periods of aridity and temptation, seasons of spiritual abandonment and extreme destitution. This reached such a point that the demons of hell seemed to arouse all her powers in revolt against God, but without ever obtaining from her the least obedience in any particular,—her heart, armed by God, being stronger than all hell. We have also learned, on good authority, that besides her saintly practice of all the virtues, which she had acquired in an eminent degree from her very infancy, Heaven was allied with her—for often there appeared to her many saints of Paradise, the Angels, the Blessed Virgin, St. [182] Joseph, and JESUS CHRIST himself, to strengthen, counsel, and protect her, and fight on her side. Above all, there appeared to her Father Jean de Brebeuf, a blessed Martyr of the Iroquois in the country of the Hurons; he had

Ce directeur Celeste luy app[a]roissoit tres-souvent, & souvent sans luy apparoitre, se rendoit si present à elle, qu'elle le sentoit, & recevoit ses impressions, avec autant d'efficace & de certitude, qu'un homme aveugle qui feroit pres du feu, est certain que ce feu l'échauffe, & qu'il n'en est pas éloigné. Souvent elle a eu assurance de son salut, de la part de divers Ss, & de la Sainte Vierge, [183] & même IESVS-CHRIST: & diverses fois, pour l'encourager aux souffrances, qui luy estoient présentées du Ciel, qui attendoit son consentement, la place qui luy estoit préparée dans le Ciel luy a esté montrée, de plus en plus éclatante en lumiere & en gloire, lors que plus elle approchoit de sa mort, & de la fin de ses combats. Elle a esté une fois transportée en Enfer, soit de corps, soit d'esprit, elle ne le pouvoit dire: là, elle y vit trois abismes si differens pour la cruauté des tourments, & pour la rage des damnez, & des Demons contre eux; que le premier abisme ne luy paroissoit quasi rien en comparaison du second, ny celui cy en comparaison du troisiéme, les ayant veus l'un apres l'autre: quoy qu'à la veüe [184] qu'elle avoit eu du premier, elle ne crût pas qu'il y peust avoir des peines plus terribles. Et la place luy fut montrée, qui auroit esté son enfer a toute eternité; si elle n'eust esté fidele à la grace de Dieu. Souvent des Ames de Purgatoire luy ont apparu dans leurs peines, qui luy demandoient son assistance, même quelques-unes de ceux qui estoient morts en France, avant que la nouvelle en fust venuë en ce païs; les Navires qui ne viennent de France qu'au Printemps, n'y estans pas encore arrivez. Et souvent elle voyoit ces Ames, qui au sortir du Purgatoire venoient la remercier de sa

been given her from Heaven as her Director, but in entire subordination to her ordinary Director. This Celestial director appeared to her very often; and often, without appearing to her, made himself so present to her that she was conscious of him and received impressions from him, with as much efficacy and certainty as a blind man, when near the fire, is sure that the fire warms him, and that he is not far from it. She often received assurance of her salvation from various Saints, from the Blessed Virgin, [183] and even from JESUS CHRIST. At different times, too,—in order to give her courage in the sufferings offered her from Heaven, which waited for her acquiescence,—the place that was prepared for her in Heaven was shown to her, ever brighter in light and glory as she drew nearer to her death and the end of her conflicts. Once she was transported to Hell, whether in body or in spirit she could not say. There she saw three abysses, differing so widely in the cruelty of the torments, and the rage both of the damned and of the Demons against them, that the first abyss seemed to her almost as nothing in comparison with the second, and the second as nothing compared with the third, when she saw them one after the other—although, at the sight [184] that she had of the first, she did not think there could be more terrible sufferings. The place also was shown her that would have been her hell for all eternity, had she not been faithful to the grace of God. Often Souls from Purgatory appeared to her in their sufferings, asking her assistance, even some of those who had died in France, before the news of their death had reached this country—the Ships, which come from France only in the Spring, having not yet

Charité. Mais ce qui est bien remarquable, c'est que son humilité a été si adroite à se cacher, même à nos yeux, que nous n'avons rien [185] sceu qu'après la mort, de tout ce qui étoit de ces graces si extraordinaires de Dieu sur elle; quoy que ses solides vertus, qui font la véritable Sainteté, nous la fissent connoître pour une Religieuse accomplie, pleine de Dieu, & qui gagnoit les cœurs à Dieu. Sa fidélité à reprimer tous les mouvemens de la nature, luy avoit acquis un tel empire sur ses sens, que l'on eust dit que la vertu étoit née avec elle. Et bien que l'esprit de Croix & de Penitence l'accompagnaient en toutes occasions, ce n'étoit toutefois que pour elle-même: elle n'étoit à charge qu'à son amour propre, avec lequel elle étoit dans un continuel divorce: toutes ses complaisances étoient appliquées pour le prochain, s'ajustant d'une merveilleuse [186] façon aux différentes humeurs de chacun, se faisant tout à tous, afin de gagner tout le monde à son Divin Époux. Son cœur obligeant la rendoit le refuge de toutes les personnes qui avoient besoin de secours & de consolation; elle n'en envoyoit aucune sans une parfaite satisfaction. Sa Charité & sa bonne conduite, ont paru avec edification à tout le monde, dans les offices de Maîtresse des Novices, de Depositaires, & d'Hospitalière. C'est en ce dernier, où son cœur trouvoit plus de quoy satisfaire à l'amour du prochain, & à la mort de soy-même. Souvent la Providence de Dieu aiant permit qu'on luy envoyât des malades, qui n'avoient pas moins de nécessité de la santé de l'Âme, que de celle du [187] corps; elle les gagnoit si doucement & si efficacement à Dieu, que plusieurs ont avoué luy estre redevables de leur salut. L'edi-

arrived. Often, too, she would see those Souls, upon leaving Purgatory, come to thank her for her Charity. But what is truly remarkable is, that her humility was so adroit in concealing itself, even from our eyes, that we knew nothing, [185] until after her death, of all these so extraordinary graces of God in her,—although her sterling virtues, which effect true Sanctity, made us recognize her as a perfect Nun, filled with the divine spirit, and winning souls to God. Her faithfulness in repressing all the impulses of nature had gained for her such an empire over her senses that one would have said that virtue was born with her. And, although the spirit of the Cross and of Penance accompanied her on all occasions, yet it was for herself alone; only toward her self-love, with which she was in continual strife, was she severe. All her kindnesses were rendered to her neighbor, and she adapted herself in a marvelous [186] way to the different dispositions of each one,—making herself all things to all men, in order to win every one to her Divine Spouse. Her obliging heart made her the refuge of all persons who had need of aid and consolation; not one did she send away without perfect satisfaction. Her Charity and her good management, in the offices of Mistress of the Novices, Depositary, and Hospitaler, shone to the edification of every one. It was in the last-named capacity that her heart found most opportunity to satisfy her love for her neighbor, and her extinction of self. As the Providence of God often permitted sick patients to be sent her who needed health of Soul no less than of [187] body, she brought them to God so gently and effectually that many have acknowledged their indebtedness to her for their salvation. The general

fication generale qu'un chacun en a receu, est un témoignage public, que pas un ne peut dementir. Dans la maison elle estoit la premiere au travail, & des plus ferventes à se mortifier en tout ce qui regardoit sa personne; choisissant toujours pour foy les choses les plus incommodes; supportant tout des autres; excusant tout, sans iamais s'excuser foy-mesme, mais plustost desirant que ses defauts fussent connus à tout le monde. Bon Dieu, disoit-elle souvent, puisque nous ne sommes que ce que nous sommes devant Dieu, pourquoy cherchons-nous à paroistre autrement aux yeux [188] des hommes. En un mot, elle a remply en peu d'années, les desseins de la divine providence sur sa chere ame. L'heure estoit venuë qu'il falloit recompenser ses travaux, & couronner sa vertu, en terminant sa vie; par toutes les marques qui peuvent faire connoistre combien la mort des saints est precieuse devant Dieu. Le 20. d'Avril de cette presente année 1668. elle fut attaquée d'un crachement de sang qui ne dura que fort peu, & qui nous fit croire que ce ne seroit rien: neantmoins la fièvre l'ayant prise, avec de grandes douleurs de poitrine, les Medecins iugerent que quelque rameau s'estoit ouvert, qui degorgeoit sur les parties nobles: on essaya en vain d'y apporter quelques remedes. Le 3. de May, qui [189] estoit le iour de sa naissance; à la mesme heure qu'elle nasquit, ses douleurs redoublerent notablement; non seulement les corporelles; mais nous avons appris qu'en mesme temps les souffrances interieures de l'esprit creurent aussi à proportion; la divine justice satisfaisant aux desirs de cette innocente victime qui s'offroit continuellement pour les pecheurs, & pour les Ames de

edification that each one received from her is a public testimony that not one can deny. In the house, she was foremost in labors, and one of the most zealous to mortify herself in all that regarded her own person,—choosing always for herself those things that were most disagreeable; bearing all things from others; excusing every one, without excusing herself,—but, rather, desiring her faults to be known to every one. “Good God!” she used often to say, “since we are only what we are before God, why do we seek to appear otherwise in the eyes [188] of men?” In a word, she fulfilled in a few years the designs of divine providence regarding her dear soul. The hour had come when it was necessary to reward her labors and crown her virtue by ending her life,—with all the token that can demonstrate how precious in God’s sight is the death of the saints. On the 20th of April of this present year, 1668, she was attacked with a hemorrhage, that lasted only a very short time, and made us believe that it was of no importance. A fever, however, having seized her, together with severe pains in the chest, the Physicians were of opinion that some artery had burst and was discharging into her vital parts; and an attempt was made, but in vain, to apply some remedy. On the 3rd of May, which [189] was her birthday, at the very hour of her birth, her sufferings increased greatly. It was not merely her bodily pains: we have learned that, at the same time, her spiritual sufferings increased also in proportion. Divine justice was satisfying the desires of this innocent victim, who was constantly offering herself for sinners and for Souls in Purgatory; and for them this justice

Purgatoire, pour lesquels elle la faisoit souffrir d'un façon estonnante, inconcevable à ceux qui n'adorent pas avec amour les conduites de Dieu. Dès le premier moment de son mal, elle renouvela son esprit de sacrifice; & par une morte continuelle de ses propres sentimens, elle pria une de celles qui luy rendoient quelques services, de ne la [190] cōsulter sur ses propres besoins; & sur tout, de ne luy donner aucun moyen de prendre aucun soulagement par son propre choix. Jamais elle ne refusa rien de ce qu'on luy presenta, quelque dégoust qu'elle en peust avoir. Sa soumission, sa douleur & son humilité furent en toutes façons à l'épreuve; tout luy estant agreable, pourveu qu'il ne vint point d'elle. Nous n'avons pû remarquer la moindre ombre d'impatience pendant toute sa maladie; le peu d'estime qu'elle faisoit d'elle-mesme, l'obligeant de recevoir les petits services, que chacune de nos sœurs taschoient de luy rendre, avec des sentimens d'une si grande reconnaissance, que l'on eust dit qu'elle s'estimoit indigne, que l'on pensast à elle. [191] Son mal prenant de nouveaux accroissemens, on iugea à propos de luy donner les derniers Sacremens, qu'elle receut avec des dispositions toutes saintes. Le Lundy au soir, septième de May, elle fut fort pressée d'une palpitation de cœur, qui n'avoit rien de semblable. On entendoit un cliquetis qui se faisoit au dessous du cœur, à la façon de deux pierres de fusil, dont on voudroit faire l'essay. Sur la minuit on la leva auprès du feu, où elle eût une grande foiblesse, dont estant revenuë, on envoya querir le Pere Chastelin son Confesseur. Après qu'on eût achevé les prieres des agonizans, estant effectivement dans l'agonie,

made her suffer to a surprising extent—inconceivable to those who do not adore and love God's ways. From the first moment of her illness, she renewed her spirit of sacrifice; and, ever refusing to give way to her own feelings, she begged one of those who were rendering her some services, not to [190] consult her as to her own wants,—and, above all, not to give her any means of gaining any relief through her own choice. She never refused anything that was offered her, whatever distaste she might have for it. Her submission, her pain, and her humility were put to the proof in every manner; and everything met with her acquiescence, provided it did not come from herself. We were unable to remark the least shade of impatience during her entire illness; and the slight esteem in which she held herself made her receive the little services that each of our sisters tried to render her, with feelings of so deep gratitude that one would have said she deemed herself unworthy that any one should even think of her. [191] Her illness assuming increased severity, it was thought proper to give her the last Sacraments, which she received in a frame of mind altogether saintly. On the evening of Monday, the seventh of May, she was much oppressed with a palpitation of the heart that was quite unprecedented: a clicking sound was heard, going on below the heart, like that of two flints struck together. Toward midnight, she was lifted, and brought near the fire, where she fainted heavily; upon her recovery, Father Chastelin, her Confessor, was sent for. After the prayers for the dying had been finished,—for she was, in truth, at the point of death, having no longer any pulse or movement,—

n'ayant plus ny poulx ny mouvement, ses yeux, l'espace d'un bon quart d'heure, regardoient [192] fixement au Ciel, en la maniere d'une personne fort appliquée. Toute nostre Communauté estoit fort attentive à la considerer en cét estat, que nous iugeasmes n'estre pas ordinaire: & nous croyons avec probabilité, qu'elle receut en ce transport de son esp[r]it, une parfaite cōnoissance de sa mort: Car revenant tout d'un coup à foy, & ayant un plain usage de ses sens, elle dît d'une voix libre & intelligible, parlant à Dieu, *I'adore vos divines perfections, O mon Dieu, j'adore vostre divine justice, je m'y abandonne de tout mon cœur.* Puis se tournant vers nostre Communauté, avec un visage fort guay, & un renouvellement de forces, qui nous sembloit fort extraordinaire, elle demanda quelle heure il estoit: on luy [193] dit qu'il estoit trois heures du matin. Voila qui va bien, nous dît-elle: entre cinq & six heures, il y aura du changement dans nos affaires. Mais cependant me voicy guerrie, on me vient de dire que tous mes maux sont passez, que tout est fait, qu'il n'y a plus de douleurs pour moy: & ce qui est admirable, c'est qu'elle n'avoit plus effectivement aucune apparence de mal, non pas mesme la moindre alteration de poulx. En se tournant vers moy, elle me dît d'une façon fort riante; Vrayment, nostre Mere, il ne faut pas estre ingrate d'un bien fait receu: ie vous prie de me faire dōner nôtre robe pour aller devant le saint Sacrement au chœur, afin de remercier Dieu de ses graces. Je luy dis que ce feroit pour un autre fois. Bien donc ma Mere, repliqua-telle, [194] puis-que vous ne le trouvez pas bon, ie le veux ainsi: Mais chantons donc, s'il vous plaist le *Te Deum*, qu'elle

her eyes, for the space of fully a quarter of an hour, gazed [192] fixedly toward Heaven, in the manner of a person deeply absorbed. All our Community were very attentive to watch her in this state, which we judged to be no ordinary one; and we think, with probability, that she received, in this spiritual ecstasy, a perfect knowledge of her death. For, recovering herself suddenly, and gaining the full use of her senses, she said in a voice free and intelligible, speaking to God: *I adore your divine perfections, O my God; I adore your divine justice; I abandon myself to it with all my heart.* Then, turning toward our Community, with a very joyful countenance and a renewal of strength that seemed to us quite extraordinary, she asked what time it was. She [193] was told that it was three o'clock in the morning. "That is well," said she to us; "between five and six o'clock, there will be a change in our affairs. But meanwhile you see me cured; I have just been told that all my troubles are passed, that everything is done, and that there is no more suffering for me." And, what is remarkable, she really did have no further appearance of pain, nor even the least change in her pulse. Turning toward me, she said to me, smiling brightly: "Really, Mother, I must not be ungrateful for a benefit received; pray, let some one give me our robe, that I may go before the blessed Sacrament in the choir, in order to thank God for his favors." I told her that she should do so at some other time. "Very well, then, my Mother," she replied; [194] "since you do not approve of it, I acquiesce. But let us sing, then, if you please, the *Te Deum*"—which she herself intoned with extraordinary

entonna elle-mesme, avec une force extraordinaire. Toute la Communauté poursuivit l'Hymne avec elle, iusqu'au verset *In te Domine speravi non confundar in æternum*, qu'elle repeta deux fois. La priere finie, elle nous dît que ce n'estoit pas raillerie, & que veritablement elle estoit guerie & ne sentoit aucune incommodité. Pour vous faire voir que ie dis vray, ajoûta-t-elle, donnez-moy à manger, car j'ay bon appetit. On luy fait prendre un boüillon, qu'elle prit fort agreablement, en nous disant, que ce n'estoit pas assez. Mais puisqu'on ne iuge pas à propos, que j'en prenne davantage, ie voudrois bien me coucher, [195] dît-elle. Le vous prie laissez moy prendre mon repos, car ie suis harassée du travail de la nuit passée. Chacune se retira, à la reserve des Infirmieres qui se mirent aupres du lit de la malade, laquelle reposoit en apparence comme un petit enfant; le visage couvert d'un petit vermillon, qui faisoit croire qu'elle reprenoit son en-bon-point. En l'espace d'une demie heure, qu'on la regardoit fort fixement, on n'apperceut iamais qu'elle fist le moindre soupir: cōme on craignoit de l'éveiller, on ne luy parloit pas: mais l'Infirmiere ayant mis la main sur la bouche de la malade, trouva qu'elle ne respiroit plus. Voila comme cette belle Ame prit son vol vers le Ciel. Son visage resta comme d'une personne qui seroit en contemplation. [196] Quoy que pendant sa vie elle fust fort agreable à son abord; elle avoit quelque chose incomparablement plus attrayant, estant morte. L'odeur de sa vertu s'est répanduë par tout ce nouveau monde. Nous sommes fort importunées de plusieurs personnes, qui demandent quelque chose qui luy ait servi. Bien que nous ayons toute forte

strength. The whole Community followed the Hymn with her, as far as the verse, *In te, Domine, speravi; non confundar in æternum*, which she repeated twice. The prayer ended, she told us that it was no jesting, and that really she was cured, and did not feel any distress. "To show you that I am speaking the truth," she added, "give me something to eat; for I have a good appetite." We had her take some broth, which she did with much relish, telling us that it was not enough. "But, as it is not thought advisable for me to take more," said she, "I would like to lie down to sleep. [195] Please let me take my rest, for I am worn out with the toil of last night." All retired, with the exception of the Nurses, who took their places beside the sick-bed,—the patient herself sleeping, apparently like a little child; her face was suffused with a slight flush, that made one believe that she was recovering her natural condition. In the space of half an hour, during which she was watched very closely, she was not once perceived to draw the slightest breath. As we feared to awake her, we did not speak to her; but the Nurse, putting her hand upon the patient's mouth, found that she no longer breathed. In such manner did that beautiful Soul take her flight to Heaven. Her face remained like that of a person in contemplation. [196] Although during her life she was very agreeable in her manner, she possessed something incomparably more attractive, when dead. The odor of her virtue was diffused over all this new world; and we are urgently importuned by many persons, who ask for something that she has used. Although we have every sort of reason to be assured of her happiness, I do not omit to ask of you, for her,

de fujet de nous affeurer de son bon heur, ie ne laisse pas de vous demander pour elle, les suffrages de nostre saint institut. Et ie vous prie de ne me point dénier vos saintes prieres, en qualité de

Ma R^{de} MERE,

Vostre tres-humble & obeïssante servante

MARIE DE S. BONNAVENTURE DE
IESVS, *Superieure indigne.*

A Quebec ce 4. Octobre 1668.

[197] *Cette Lettre Circulaire a esté envoyée pour les Convents qui sont en France de l'Institut des Religieuses Hospitalieres de Dieppe. Celuy qui a eu soin de la faire imprimer ayant receu quantité de Memoires tres authentiques, sur la vie & la mort de cette heureuse defunte, a iugé à propos d'ajouter icy les choses qui suivent.*

1. QUE deux personnes de pieté ont eu depuis sa mort assurance de son bon-heur eternel; dont l'une s'adressant à elle pour obtenir de Dieu quelque grace dont elle avoit besoin, la defunte luy répondit, ie le feray: mais ce fera à condition que vous remerci[e]rez sa divine bonté des [198] graces qu'elle ma fait à l'heur[e] de ma mort.

2. Elle a eu tres souvent connoissance de l'intérieur de diverses personnes, & presentes, & absentes, & de l'estat mal-heureux de plusieurs qui estoient en peché mortel, & des pechez en particulier tres cachez, mesme par des Confessions sacrileges; dont ayant donné avis à ceux à qui la charité l'obligeoit de le declarer; cōstamment on n'a iamais veu qu'elle s'y soit trompée.

3. Souvent Dieu luy a fait connoître des choses

the suffrages of our holy institute. And I pray you not to deny me your holy prayers, as being,

MY REVEREND MOTHER,

Your very humble and obedient servant,

MARIE DE ST. BONNAVENTURE DE

JESUS, *unworthy Superior.*

At Quebec, this 4th of October, 1668.

[197] *This Circular Letter was sent for the Convents which are in France, belonging to the Institute of the Hospital Nuns of Dieppe. He who was charged to have it printed, having received many authentic Memoirs on the life and death of that blessed deceased, has deemed it proper to add here the following particulars:*

1. **T**HAT two persons of piety have received, since her death, assurance of her eternal happiness. One of them, appealing to her to obtain from God some favor of which she had need, received from the deceased this reply: "I will do it, but it will be on condition that you thank his divine goodness for the [198] favors that he showed me in the hour of my death."

2. She very often had knowledge of the inner life of various persons, both present and absent, and of the unhappy condition of several who were in mortal sin — and especially of sins that were most concealed, even by sacrilegious Confessions. When she gave notice of this to those to whom charity obliged her to reveal it, she was never found to have been deceived.

3. God often gave her knowledge of things future and distant, which came to pass just as she had foreseen them.

futures & esloignées, qui font arrivées comme elle les avoit preveuës.

4. Souvent des Saints du Paradis qui luy apparoiſſoient, l'ont voulu engager à donner ſon conſentement à de nouvelles ſouffrances; [199] ſoit pour de certains pecheurs endurcis, pour leſquels elle avoit grand zele; ſoit pour des ames de Purgatoire, ſoit pour obtenir de Dieu des faveurs qu'elle demandoit: Iamais elle ne ſ'y eſt abandonnée que par l'ordre & par la permiſſion de ceux qui conduiſoient ſon ame; mais l'ayant fait, ces croix nouvelles fondoient incontinent ſur elle, ſi terriblement, qu'elle ſ'en plaignoit ſouvent à Dieu, avec ſoumiſſion toutefois & amour, & luy ayant dit quelquefois *terribiliter me crucias*, ce qui meſme luy arriva la veille de ſa mort.

5. Souvent quoy qu'il ne tint qu'à elle, de ſe voir delivrée de ces eſtats crucifiens, par où la providence de Dieu la conduiſoit; iamais elle n'a voulu y conſentir, [200] que ceux qui la conduiſoient ne luy ordonnaffent: & lors que par leur ordre, elle a demandé quelquefois d'en eſtre delivrée; Dieu a bien voulu obeïr aux volontez de ſa fervante.

6. Ceux qui ont eu ſoin de la conduite interieure de cette fille vrayment genereuſe, ont remarqué conſtamment en elle, un ſi bas ſentiment de ſoy-meſme, & un tel éloignement de toute élévation, que non ſeulement elle ſ'acuſoit de ſes fautes avec une humilité admirable, penetrant juſqu'aux derniers replis de ſon cœur, & ne ſ'épargnant pas: mais elle eſtoit bien aiſe que l'on la jugeaſt criminelle, & que l'on crût d'elle, ce qu'elle en croyoit elle-meſme; qu'elle eſtoit toute abîmée dans le peché, & la [201] plus grande pechereſſe du monde.

4. Often Saints from Paradise, who appeared to her, wished to prevail on her to give her consent to some new sufferings,—[199] either for certain hardened sinners, for whom she had great zeal, or for souls in Purgatory, or in order to obtain from God some favors that she asked. She never gave her acquiescence except by the order and permission of those who had the conduct of her soul; but, having given it, these new crosses were immediately laid upon her, with such terrible weight that she often complained of them to God,—with submission, however, and love, and the occasional exclamation, *Terribiliter me crucias*,—which even happened to her on the eve of her death.

5. Although it often rested only with her to see herself delivered from these states of crucifixion, through which God's providence was leading her, she never would consent to it, [200] unless those who were her spiritual guides ordered her to do so. And when, by their order, she sometimes asked to be delivered from her sufferings, God was well pleased to yield to his servant's wishes.

6. Those who had charge of the spiritual guidance of this truly noble sister, constantly remarked in her such a humble opinion of herself and such an utter absence of all desire for eminence, that not only did she accuse herself of her faults, with an admirable humility,—penetrating even to the inmost recesses of her heart, and not sparing herself,—but she was also well pleased to be considered guilty, and to have people believe of her, what she believed herself, that she was utterly plunged in sin, and the [201] greatest sinner in the world.

7. She was very discreet, and an excellent coun-

7. Elle estoit tres-prudente & d'excellēt conseil; tres-clairvoyāte, & qui touchoit incontinent le fond des affaires les plus importantes: toutefois elle ne s'apuyoit iamais sur foy-mesme en sa propre conduite; & en toutes choses elle avoit un iugement aussi soûmis, que si elle eust esté la moins éclairée de la terre.

8. Quoy qu'elle eust de grandes connoissances & de grandes lumieres, par des voyes extraordinaires de Revelations, & apparitions frequentes des Saints du Paradis, & de IESVS-CHRIST mesme, toutefois iamais elle ne s'est conduite par ces voyes-la. Les maximes de l'Evangile, la raison & le mouvement de l'obeïssance, [202] ont esté tout son apuy; & l'unique voye qu'elle a toujours suivie, & sur laquelle se sont appuyez ceux qui ont eu le soin de sa conduite.

9. La Superieure des Religieuses Hospitalieres de Bayeux, pour qui elle avoit tous les amours & les respects possibles, ayant sceu ses infirmités continues de maladie en Canada, & diverses choses qui pouvoient luy donner de la peine, luy fit non seulement des offres pour son retour en France, luy en donnant des moyens tres-faciles & tres-honorables; mais aussi luy en fit de tres-instantes prieres, dans la veuë qu'elle pourroit beaucoup servir à nostre Cōmunauté de Bayeux: Mais cette fille genereuse le refusa absolument, mandant à cette chere amie [203] de son cœur, qu'elle estoit attachée à la Croix du Canada par 3. cloux, dont elle ne se detacheroit iamais. Le premier, la volonté de Dieu; le secōd, le salut des ames; & le troisième, sa vocation en Canada, & son vœu d'y mourir; ajoutant que quand bien mesme toutes les Religieuses voudroient revenir en France,

selor; very clear-sighted, and seeing at once to the bottom of the most important matters. Yet she never depended on herself in her own conduct, and in all things had a judgment as submissive as if she had been the least enlightened person on earth.

8. Although she had great knowledge and great enlightenment,—through the extraordinary agency of Revelations, and of frequent apparitions of the Saints of Paradise, and of JESUS CHRIST himself,—yet she never guided herself by such means. The maxims of the Gospel, reason, and the impulse of obedience, [202] were her sole support, and the only way that she always followed, and on which those who had charge of her guidance depended.

9. The Superior of the Hospital Nuns of Bayeux, for whom she had all possible love and respect,—having heard of her constant infirmities and illness in Canada, and of divers circumstances that were calculated to cause her trouble,—not only made her offers for her return to France, giving her very easy and honorable means to do so; but also prayed her very earnestly to return, judging that she could be of very great service to our Community of Bayeux. But this noble sister refused absolutely, sending word to that dear friend [203] of her heart, that she was nailed to the Cross of Canada by 3 nails, which she would never remove. The first was the will of God; the second, the salvation of souls; and the third, her call to Canada and her vow to die there. She added that, even if all the Nuns should choose to return to France, she would remain alone in Canada,—provided she were permitted to do so,—in order to end her life there in the service of the poor Savages, and of the sick persons of the country.

pourveu qu'il luy fust permit, elle demeureroit feule en Canada, pour y confommer fa vie au fervice des pauvres Sauvages & des malades du païs.

10. Luy ayant eſté commandé de mettre par écrit ce qui s'eſtoit paſſé en elle dés fa tendre jeunefſe. Dés l'âge de trois ans & demy, dît-elle, j'avois un deſir tres-grand de faire la volonté de Dieu, & qu'il la fiſt en moy abſolument. Il me ſouvient que le motif qui [204] avoit plus de force ſur moy pour me faire éviter le peché, eſtoit que Dieu ne le vouloit pas; & cela m'eſtoit aſſez pour me retenir. En effet quand on vouloit obtenir quelque choſe de moy, ou m'empêcher de faire quelque choſe, Dieu veut cela, il le faut faire, ou bien Dieu ne veut pas cela, ie me portois & deportois facilement de quoy que ce fuſt, quand on m'objectoit la volonté de Dieu, Et quelque temps apres m'ayant eſté dît par un Pere Jeſuite, le Pere Malherbe, que l'on eſtoit plus aſſeuré dans les ſouffrâces, que l'on faiſoit la volôté de Dieu, & principalement lorſque l'on ſouffroit pour les autres, ie reſſenti[s] un deſir ſi vehemêt de ſouffrir pour mieux faire la volonté de Dieu, que ie ne penſois plus qu'à demander bien [205] du mal. Afin de mieux y réuſſir, ie priois la Sainte Vierge avec des inſtances qui ne ſont pas croyables, qu'elle m'enuoyaſt des maladies; & cela tous les iours pluſieurs fois; & ordinairement mon petit cœur en eſtoit ſi attendry, que mes yeux parloient plus que ma bouche.

11. Les ſentimens d'amour qu'elle eût dés ce bas âge pour la tres-Sainte Vierge, & les douceurs qu'elle en recevoit, & du petit IESVS, ne ſont pas concevables.

12. A l'âge de huit ans, elle fit ſa premiere Communion avec une devotion admirable.

10. When she had been bidden to put into writing what had passed within her from her tenderest youth, she said: "From the age of three and a half years, I had a very great desire to do the will of God, and that he should do his will in me absolutely. I remember that the motive which [204] had most weight with me, to make me shun sin, was that God did not wish it; and that was enough to restrain me. Indeed, when any one wished to obtain any request from me, or to prevent me from doing anything, if God's will was alleged, with the words, 'That is God's will, you must do it;' or else, 'That is not God's will;' I readily acquiesced, whatever the matter might be. And, some time afterward, when it was said to me by a Jesuit Father, Father Malherbe, that we are most assured of doing God's will when we are suffering, and especially suffering for others, I felt so vehement a desire to suffer, in order better to do God's will, that I no longer thought of anything but asking for a great deal [205] of suffering. In order to succeed better in this, I used to pray the Blessed Virgin, with an earnestness beyond belief, to send me diseases; and this petition I made several times every day, while ordinarily my little heart was so touched thereby that my eyes spoke more than my mouth."

11. The feelings of love that she had at this early age for the most Blessed Virgin, and the kindnesses that she received from her and from little JESUS, are inconceivable.

12. At the age of eight years, she made her first Communion, with an admirable devotion.

13. When she was between nine and ten years old, she had in a dream a vision that deserves men-

13. A l'âge de neuf à dix ans elle eût en songe une vision qui merite d'estre remarquée. Elle vit en dormant un grand homme horrible, avec un coutelas en main, [206] qui s'approchoit vers elle, pour la mal-traiter. Il luy sembla pour lors qu'elle s'enfuit vers une tour. Ce mal-heureux la poursuivant, la frapa, mais non pas dangereusement; & comme elle invoquoit la Sainte Vierge à son secours, une Religieuse avec un surplis se presenta à elle en cette tour: à sa veue elle reclama son aide, & s'en vit protégée, & incontinent elle se reveilla. Ce qui est plus remarquable en cecy, c'est que sans iamais avoir veu de Religieuses Hospitalieres, elle reconnut cette Religieuse au visage, lorsqu'elle y entra dans leur Convent de Bayeux, & fut sa premiere Superieure.

14. A l'âge de dix à douze ans, elle signa de son sang une donation admirable qu'elle fit de soy-mesme [207] à la tres-Sainte Vierge.

15. Le Saint Esprit la voulant disposer à estre Religieuse, luy fit faire les trois vœux suivans. Le premier, de prendre la Sainte Vierge pour sa Mere; luy rendant les respects, les obeïssances, & l'amour que doit une bonne fille à une meilleure Mere. Le second, de ne iamais commettre aucun peché mortel. Le troisiéme, de vivre en perpetuelle continence.

16. A l'âge de douze ans & demy j'entray, dît-elle, au Monastere des Religieuses de Bayeux: mais comme j'avois dit aux Religieuses-mesmes que ie ne venois pas [*sc. que*] pour demeurer, cela me valut de bonnes mortifications; car on m'éprouva au double, crainte que ma vocation ne fust fondée sur des respects humains. Quelque [208] chose que l'on me dist, & qu'on me fist, ie demeuray ferme dans la

tion. She saw, while asleep, a tall, frightful man, with a cutlass in his hand, [206] approaching her to maltreat her. It seemed to her then that she fled toward a tower. That wretch, pursuing her, struck her, but not dangerously; and as she was invoking the Blessed Virgin to her succor, a Nun in a surplice presented herself to her in that tower. Upon seeing the Nun, she entreated her aid, and saw herself protected by her; and immediately she awoke. What is most remarkable in this is, that, without ever having seen a Hospital Nun, she recognized, upon entering the Order, at their Convent in Bayeux, that Nun by her face; and the latter was her first Superior.

14. When she was between ten and twelve years old, she signed with her own blood an admirable deed of gift, which she made of herself [207] to the most Blessed Virgin.

15. The Holy Ghost, wishing to prepare her for becoming a Nun, caused her to make the three following vows: first, to take the Blessed Virgin for her Mother, rendering her the respect, obedience, and love that a good daughter owes to a Mother better than herself; second, never to commit any mortal sin; third, to live in perpetual continence.

16. "At the age of twelve and a half years," said she, "I entered the Convent of the Nuns of Bayeux. But, as I had told the Nuns themselves that I came only to remain, that cost me many good mortifications; for they put me to a double test, fearing that my vocation was founded on human considerations. Notwithstanding [208] all that was said to me and done to me, I remained firm in the purpose that I would certainly become a Nun; and I said to the

penfée, qu'affeurement ie ferois Religieufe; & ie difois à la Mere des Novices, faites moy tout ce que vous voudrez, vous ne m'ofterez point l'habit, ie feray Religieufe, & ie ne fortiray point d'icy, finon pour aller en Canada. La Sainte Vierge, ajoûte-elle, m'avoit donné cette efperance fi ferme, que rien n'eftoit capable de me la faire perdre, ou d'avoir la moindre defiance.

17. A l'âge de quatorze ans & demy, elle prit l'habit de Religion. A feize ans elle fit fa profeffion & paffa la mer pour le Canada; auquel temps Dieu changea de conduite fur elle, la faifant entrer dans des voyes de fouffrances interieures [209] qui ont touûjours efté croiffant iufqu'à la mort.

18. Plus ces épreuves des croix & des fouffrances interieures ont redoublé en elle, plus auffi les graces du Ciel ont efté abondantes fur elle. Nofre Seigneur luy apparoiſſant tres-fouvent, & plus fouvent la Sainte Vierge, & quantité de Saints qui l'encourageoient aux fouffrances.

19. S. Michel luy avoit promis fon fecours & fon affiſtance ſpeciale, pendant le reſte de ſes iours, mais fur tout à l'heure de la mort. C'eſt le iour de la Feſte 8. May qu'elle mourut. Ayant fait vœu depuis pluſieurs années de faire tout ce qu'elle connoiſtroit eſtre à la plus grande gloire de Dieu, ou ſelon qui luy feroit dit par ceux qui la conduifoient.

[210] 20. De toutes les apparitions qui luy font arrivées, & qu'elle avoit eu commandement de coucher par écrit, ie n'en rapporteray ici qu'une ſeule, mot à mot, comme elle la écrit. Pour l'intelligence de laquelle on ſçaura que Monſieur de Bernay, dont il eſt fait mention, eſtoit un tres-vertueux Eccleſi-

Mother of the Novices: 'Do to me whatever you will, you shall not take away from me the dress of the order; I shall be a Nun, and shall not go out from here, except to go to Canada.' The Blessed Virgin," she added, "had given me this hope, in so strong a degree that nothing could make me lose it, or have the least lack of confidence."

17. At the age of fourteen and a half years, she assumed the garb of Religion. At sixteen years, she made her profession, and crossed the sea to Canada, at which time God changed his manner of treating her, and made her enter paths of internal sufferings, [209] which constantly increased until her death.

18. The more these trials of crosses and internal sufferings increased, the more abundantly also the graces of Heaven were bestowed upon her. Our Lord appeared to her very often; and, still oftener, the Blessed Virgin and many Saints, who encouraged her in her sufferings.

19. St. Michael had promised her his succor and special assistance during the rest of her days, and, above all, at the hour of her death. It was on her Feast-day, May 8, that she died,—having made a vow, several years before, to do all that she should know to be to the greater glory of God, or in accordance with what should be said to her by those who directed her.

[210] 20. Of all the apparitions that presented themselves to her, and that she had received orders to commit to writing, I will report here only a single one, word for word, as she wrote it. In order to understand it, let it be stated that Monsieur de Bernay, of whom mention is made, was a very virtuous Ecclesiastic, who was Superior of the Hospital Nuns

astique, qui estoit Superieur des Religieuses Hospitalieres de Bayeux, où il a vescu, & est mort en odeur de sainteté, duquel elle avoit esté déjà visitée apres sa mort, avant que la nouvelle en fut arrivée en Canada. Voici donc comme elle parle d'une seconde visite. Le 28. Janvier 1662. comme ie recitois Matines avec la Communauté, ie sentis Monsieur de Bernay, present proche de moy; & quoy que ie [211] ne visse rien, ie ne pouvois neantmoins douter de la presence de ce bon serviteur de Dieu. Il me fit resouvenir de l'entretien que j'avois eu, avec luy, trois iours avant mon depart de Bayeux: & ce souvenir m'a servi depuis. Il m'exhorta d'avoir une grande confiance en Dieu, & esperer qu'il me soustiendrait dans les besoins où i'estois; Que i'eusse à dire, ou à faire dire, à Monseigneur nostre Eveque, qu'il ne devoit pas estre en peine pour moy: & que le sujet de l'estat present n'estoit pas causé parcequ'il pensoit. Qu'on avoit sujet d'esperer que Dieu ne me manqueroit pas dans les besoins que j'avois, & qu'il ne falloit pas craindre, mais attendre que sa protection continueroit sur moy; Que j'eusse une grande confiance en sa [212] bonté, & une entiere soumission à ses saintes volontez; qu'il ne falloit pas s'ennuyer, mais avec courage s'offrir à tout ce que la providence ordonneroit. Que la Sainte Vierge seroit toujours ma bonne Mere, que ie m'abandonnasse à ses soins, & que ie ne perdisse iamais le souvenir de ce qu'elle m'avoit esté, non plus que la confiance que de tout temps j'avois en elle; qu'il me falloit bien garder de la perdre, ou de la laisser amortir; que c'estoit maintenant le temps d'un plus grand besoin, & ainsi que ie m'assurasse qu'elle m'aideroit: car tout de mesme, me dit-il,

of Bayeux, where he lived and died in the odor of sanctity. She had been visited by him, after his death, and before the news of it had reached Canada. See, then, how she relates a second visit: "On the 28th of January, 1662, while I was reciting Matins with the Community, I felt the presence of Monsieur de Bernay near me; and, although I [211] saw nothing, yet I could not have any doubt of the presence of this good servant of God. He made me remember again the conversation I had had with him three days before my departure from Bayeux; and this remembrance has since aided me. He exhorted me to have great confidence in God, and to expect that he would sustain me in the needs which I felt; to tell Monseigneur our Bishop, or cause him to be told, that he was not to be distressed in my behalf; and that the cause of the present condition was not what he thought it was. He added that there was reason to hope that God would not fail me in my necessities, and that I must not fear, but expect that his protection would be continued over me. He bade me have great confidence in God's [212] goodness and an entire submission to his holy decrees, saying that one ought not to falter, but offer himself with courage to all that providence should ordain; that the Blessed Virgin would always be my good Mother, that I should surrender myself to her care, and never lose the remembrance of what she had been to me, or the confidence that I had always had in her; and that I must take good heed not to lose this confidence, or let it abate. He said that this was the time of a very great need, and, therefore, that I should feel assured that she would aid me. 'For,' said he to me, 'just as a good Mother could

qu'une bonne Mere ne pourroit pas abandonner son enfant, qu'elle verroit sur le bord d'un precipice, mais le tiendrait, de peur qu'il ne se precipitast, [213] & ne le laisseroit pas un moment sans estre à ses costez; ainsi la Sainte Vierge qui vous aime mille fois plus que vostre mere, ne vous laissera pas, pourveu que vous ayez une entiere confiance en elle. Vous a t elle iamais manqué au besoin? Il me remit en memoire, (disant cela,) plusieurs rencontres assez perilleux où i'auois tout a fait esprouvé sa protection. Il m'ordonna aussi que j'eusse à lire le 6. Chapitre de la 2. Epistre aux Corinthiens, & que ie n'oubliaffe pas la resolution que j'auois eüe de m'abandonner à tout ce que Dieu voudroit de moy; lorsque j'estois venuë en Canada. Et de fait, étant sur le point de mon depart, ce saint homme qui estoit le Superieur de nostre Monastere de [214] Bayeux, me fit diverses interrogations, lesquelles se sont trouvées toutes avoir eu leur effet: car il me dit que peut estre ie n'aurois pas mis le pied hors la maison où j'estois, que ie changerois de disposition; que cette paix & cette douceur se changeroit en amertume; que non seulement sur les chemins, mais mesme lorsque ie ferois arrivée dans le país, j'y trouverois bien du changement. Mais disoit il, ma fille, si non seulement les creatures vous font souffrir; mais si ce Dieu de bonté pour vous se met de la partie, ce fera bien le plus rude: & si non content de cela, il permit aux Demons de vous tourmenter, que diriez-vous? Car voila bien ce qui vous pourra arriver: voyez si vous voulez bien vous exposer à tout [215] cela; ie vous en avertis, pensez y, il n'y a rien qui vous oblige absolument. Il me semble que ie conceus assez ce qu'il me disoit; mais

not abandon her child, upon seeing it at the brink of a precipice,—but would hold it, lest it should fall, [213] and would not leave it a moment without being at its side,—so the Blessed Virgin, who loves you a thousand times more than your own mother, will not leave you, provided you have entire confidence in her. Has she ever failed you in your need?' Saying this, he put me in mind of several rather dangerous situations in which I had thoroughly proved her protection. He also bade me read the 6th Chapter of the 2nd Epistle to the Corinthians, and not to forget the resolution I had formed to surrender myself to all that God should desire of me, upon my arrival in Canada. And, in fact, when I was about to depart, that holy man, who was the Superior of our Monastery of [214] Bayeux, examined me on various points, all of which have had their effect upon me. For he told me that perhaps I would no sooner have set my foot outside the house where I was, than I would change my mind; that that peace and sweetness would perhaps change to bitterness; and that not only on the way, but even upon my arrival in the country, I might find a great change in my feelings. 'But, my daughter,' he used to say, 'if not only human beings make you suffer, but if that God so good toward you also join their side, that will be much harder. And if, not content with that, he permit the Demons to torment you, what can you say? for that may well happen to you. See whether you are willing to expose yourself to all [215] that. I give you warning of it; think about it. There is nothing that absolutely obliges you.' It seems to me that I understood sufficiently what he said to me; but God drew me so strongly that I could not resist

Dieu m'attiroit si fortement, que ie ne pouvois résister à son appel, sans grande infidélité. Ce fut ce qui m'obligea de luy faire cette réponse. Mon Pere, vous sçavez quelle est la peine de mon cœur, quand ie pense à faire ce voyage. Cependant ie sens que Dieu veut cela de moy; & ainsi quand tout ce que vous me dites m'arrivera, si Dieu le permet, j'espère que sa bonté me soutiendra; & dès à présent ie m'y soumets. Il m'affeura depuis, qu'il avoit toujours eu la pensée, que ie devois estre preferée à mon aînée, pour le Canada, & que Dieu affeurement m'y vouloit.

[216] Ce sont les propres termes de cette genereuse fille, dont la vie meritoit sans doute d'estre imprimée, y ayant beaucoup à apprendre pour tout le monde, mais principalement pour les personnes qui conduisent les âmes, & pour celles que Dieu conduit par des voyes extraordinaires, dont toute sa vie n'a esté qu'une fuite; quoy que chose du monde n'en parût à qui que ce soit, sinon à ceux qui conduisoient son Âme, & à Monseigneur l'Evesque de Quebec, qui aimoit & qui honoroit sa vertu, qui la rendoient aimable à tous ceux qui la connoissoient, & qui répandoit par tout une odeur de sa véritable sainteté, qui ne consiste que dans la pratique des solides vertus, que cette fidelle amante de IESVS-CHRIST [217] crucifié estimoit uniquement; ayant refuy de tout son pouvoir toutes les voyes extraordinaires, où elle craignoit toujours d'estre trompée, & que ceux qui la conduisoient n'y fussent eux-mêmes trompez. Elle ne desiroit en cette vie que les croix & souffrances, priant Dieu qu'il luy reservast pour le Paradis, ses faveurs gratuites, qui ne sont pas la sainteté. Mais Dieu qui est le Maître en a voulu user autrement; Qu'il en soit beny à jamais.

his call without great unfaithfulness. It was that which obliged me to make him this answer: 'My Father, you know what pain is in my heart when I think of making this journey. Yet I feel that God wills it for me; and so, even if all that you tell me will happen to me, if God permits it, I hope his goodness will sustain me; and from this moment I submit to all these sufferings.' He afterward assured me that he had always been of opinion that I was to be preferred to my elder sister for Canada, and that God certainly wished me there."

[216] These are the very words of that noble sister, whose life would, without doubt, merit publication; there is much in it for every one to learn, but especially for such as have the guidance of souls, and for those whom God conducts through extraordinary paths, of which her whole life has been but a succession. Nothing of this, however, was apparent to any one, except to those who had the guidance of her Soul, and to Monseigneur the Bishop of Quebec, who loved and honored her virtue. This virtue endeared her to all who knew her, and shed everywhere an odor of her true holiness—a holiness that consists only in the practice of the sterling virtues, which alone this faithful votary of JESUS CHRIST [217] crucified esteemed. Yet she refused with all her power every unusual path, always fearing to be deceived in these, and lest those who guided her should be themselves deceived. She desired in this life only crosses and sufferings, imploring God that he would reserve for her, until she gained Paradise, his gratuitous favors, which do not make holiness. But God, who is the Master, chose to act otherwise. May he be forever blessed for it.

DES VRSULINES & HOSPITALIERES.

ON ne peut assez estimer le bon heur du Canada, d'y avoir depuis pres de trente ans, les deux Maisons Religieuses d'Vrsulines & d'Hospitalieres, qui y [218] estoient necessaires; & qui s'acquittent dignement & saintemēt, de ce que Dieu & les hommes ont pû attendre d'elles, chacune dans ses emplois où la divine providence les avoit destinées.

Les Meres Vrsulines ont eu tant de bon-heur dans l'instruction des filles qu'on leur a confiées; soit Pensionnaires, soit externes qui frequentent leurs Classes, qu'en voyant les ménages de Canada, & chaque maison en particulier; tres-aisément on y distingue, par l'éducation Chrestienne des enfans, les meres de familles qui sont forties de leurs maisons, d'avec celles qui n'ont pas eu cēt avantage.

Les Meres-Hospitalieres ont un soin si charitable des malades, qui y sont toujours en grand nombre; [219] que tous ceux qui y meurent y sont saintement disposez pour le Ciel; & la plupart de ceux qui y recouvrent la santé, n'en sortent qu'avec beaucoup d'édification.

La Regularité est aussi exacte dans ces deux Maisons Religieuses, qu'elle soit en aucun des Monasteres les plus reglez de France. Les filles nées sur le païs y prennent si heureusement les impressions de pieté, & de la vie vrayment Religieuse, que c'est une consolation au milieu de la Barbarie, d'y voir des exemples de sainteté, qui ne cedent en rien à ce que l'Europe a pû voir de plus admirable en ce genre. La Lettre Circulaire, qui est cy-devant, en est une illustre preuve.

OF THE URSULINE AND HOSPITAL MOTHERS.

IT is impossible to value sufficiently the good fortune of Canada in having had, for nearly thirty years, the two Religious Houses of the Ursuline and of the Hospital Nuns, which [218] were necessary to it, and are discharging in a worthy and holy manner whatever God and men could expect of them,—each in its own occupations, to which divine providence had appointed them.

The Ursuline Mothers have had so great success in the instruction of the girls who have been confided to them—whether Boarders, or the day-scholars who frequent their Classes—that in visiting the households of Canada, and each house in particular, it is very easy to distinguish, by the Christian education of the children, the mothers who have come out of Ursuline houses from those who have not had that advantage.

The Hospital Mothers exercise such charitable care for the sick, who are always at their house in great number, [219] that all those who die there are prepared in holy manner for Heaven; while the greater number of those who recover health do not leave the place without great edification.

Strict Observance of rules is as exact in these two Religious Houses as it is in any of the best-disciplined Monasteries of France. Girls born in this country so happily receive in these houses impressions of piety and of a truly Religious life, that it is a consolation, in the midst of Barbarism, to see in this place examples of holiness that are no whit inferior to the most admirable instances of this kind that Europe could see. The foregoing Circular Letter is an illustrious proof of this.

Lettre de la Reverende Mere Superieure
des Religieuses Hospitalieres de
Kebec en la Nouvelle France.
Du 20. Octobre 1668.

Letter from the Reverend Mother
Superior of the Hospital Nuns
of Kebec in New France.

October 20, 1668.

[3] Lettre de la Reverende Mere Superieure des Religieuses Hospitalieres de Kebec en la Nouvelle France. Du 20. Octobre 1668.

*A Monsieur * * Bourgeois de Paris.*

MONSIEVR

Iesus & son Saint Amour foit à iamais la recompense de toutes vos Charitez. C'est le desir d'un cœur qui vous cherit & honnore veritablement, & qui ne cessera point de solliciter le Ciel pour [4] vostre conservation. Nous auons receu tout ce qu'il vous a plû avoir la bonté de nous procurer & envoyer; tous nos pauvres malades vous en remercient, & nôtre petite Communauté vous en rendant tres humbles graces, vous fait offre de ses respects les plus soûmis avec une ample participation en ses prieres & bonnes actions; & supplie la Divine Bonté de vous conserver pour le soulagement des pauvres & vous remplir de benedictions. Je vous diray pour nouvelles, que Dieu nous a osté un de nos meilleurs Sujets: C'estoit une fille de trente six ans forte & adroite à tout, d'un esprit, vertu, & prudence qui n'estoient pas du commun. Sa ferveur & son amour envers Dieu luy ont tellement échauffé le [5] sang, qu'une de ses veines s'est ouverte qui luy en a fait vomir quantité; ensuite la fièvre continuë, & une grande oppression l'ont reduite à l'extremité au bout de dix sept iours, elle mourut enfin le huitième de

[3] Letter from the Reverend Mother Superior of
the Hospital Nuns of Kebec in New
France. October 20, 1668.

*To Monsieur * *, Citizen of Paris.*

MONSIEUR,
Jesus and his Holy Love be forever the reward for all your Charities. That is the desire of a heart that cherishes and honors you truly, and that will not cease to solicit Heaven for [4] your preservation. We received all that you were pleased to have the kindness to procure for us, and send to us. All our sick patients thank you for it, and our little Community, rendering you very humble acknowledgments therefor, offers you its most obedient respects, with an ample participation in its prayers and good deeds; and it implores Divine Goodness to preserve you for the relief of the poor, and to crown you with blessings. I will inform you, by way of news, that God has taken from us one of our best Members,—a woman of thirty-six years, brave and skillful in all things, and of an intellect, virtue, and prudence that were more than common. Her fervor and her love for God so heated her [5] blood that one of her veins burst, causing her a considerable hemorrhage. Then a continued fever and a severe inflammation reduced her strength, at the end of seventeen days, to the lowest ebb. She died at last, on the eighth of last May, leaving us in inconceivable grief and regret for such a loss,—at a time

May dernier nous laiffant dans une douleur & regret inconcevables d'une telle perte en un temps & un lieu aufquels on à tant de befoin de fuiets de cette trempe, qui font fi rares en Canada, que ie ne penfe pas y en voir de ma vie un femblable. Mais Dieu qui connoift tout ordonne de ces chofes felon fa Divine fageffe pour le mieux: C'eft pourquoy nous adorons fes ordres avec une humble foudiffion, efperant que fa bonté y fupplera par des voyes qui nous font [6] inconneuës. Cependant cela ne laiffe pas de nous incommoder beaucoup dans noftre petit nombre, ce qui nous a obligé de prendre encore deux fœurs converfes faute de trouver de dot pour celles du cœur, de forte que nous ne fômes prefentement que 12. du cœur & fix converfes. Quád il plaira à Nofre Seigneur il augmentara le nombre de nos Religieufes, puifqu'il augmente tous le iours le nombre & les neceffitez de nos malades. Nous efperons que IESUS CHRIST par fa Sainte grace nous donnera des forces pour y fubvenir, quoy que plufieurs d'entre nous cômencent a s'affoiblir à caufe de leur âge & de leurs travaux depuis 29. ans que nous fommes en ce pays. Si Dieu [7] infpiroit à quelques bonnes filles de nous venir ayder à foulager IESUS CHRIST dans les pauvres malades dont nous avons toûjours grand nombre, elles trouveroient affurement une ample moiffon de merites pour cette vie & de benedictions pour l'autre. Et attendant cela, Monfieur, ie vous envoie un petit memoire de nos befoins les plus preffens; nous ne doutons point que vous ne nous procuriez ce qui eft marqué dedans avec tout voftre zele & ferueur ordinaire, & que vous ne redoubiez mefme voftre Charité, parce que vous fçavez de bonne part que noftre

and in a place in which there is so great need for persons of that mould, who are so rare in Canada that I do not expect to see in my lifetime her equal. But God, who knows all things, orders these matters for the best, according to his Divine wisdom; therefore we adore his decrees with a humble submission, hoping that his goodness will make provision for this loss in ways that are [6] unknown to us. Nevertheless, that causes us meanwhile much inconvenience, owing to our small number, which has obliged us to take, in addition, two convert sisters, in default of finding dowry for sisters of the choir; so that we have now only 12 sisters of the choir and six converts. When it shall please Our Lord, he will increase the number of our Nuns, since he increases every day the number and the wants of our sick patients. We hope that JESUS CHRIST, by his Holy grace, will give us strength to meet this need, although several of our number are beginning to grow feeble, by reason of their age, and of their labors during the 29 years that we have spent in this country. If God [7] should inspire some good sisters to come and aid us in relieving JESUS CHRIST in the poor sick, of whom we always have a great number, they would assuredly find an ample harvest of merits for this life and of blessings for the other. Meanwhile, Monsieur, I send you a short list of our most pressing wants. We do not doubt that you will, with all your usual zeal and fervor, procure us what is therein set down, and that you will even redouble your Charity; for you know, on good authority, that our revenue is much diminished, and that, without what you have sent us, we would not be able to receive and aid [8] the sick. As for ourselves, we shall get along as we can,—well content to experience the effects of Holy poverty, the

revenu est beaucoup diminué, & que sans ce que vous nous envoyez, nous ne pourrions pas recevoir & assister [8] les malades: pour nous autres nous nous passerons comme nous pourons étant bien contentes d'expérimenter les effets de la Sainte pauvreté, la bien aimée de Nôtre Sauveur que nous avons embrassée de bon cœur lors que nous l'avons vouée; mais la Divine Providence est si grande & si assurée sur les personnes qui s'abandonnent entièrement à elle, qu'elle nous a toujours assistées & nous assistera encore si nous luy sommes fideles dans nôtre Vocation. Je vous dis tout cecy, Monsieur, comme à nôtre bon pere & protecteur, à qui ie parle en toute confiance, & que nous ayons parfaitement & avons souvent present devant Nôtre Seigneur, auquel nous ne manquons [9] pas de vous recommander tous les iours, & en qui ie suis tres constamment,

MONSIEVR,

Vostre tres-humble & tres-obeïssante
servante en Nôtre Seigneur, Sœur
Marie de S. Bonaventure de IESVS
Superieure tres indigne.

*De nostre Monastere de la
Misericorde de IESVS a Kebec
le 20. Octobre 1668.*

[10] *Messieurs et Dames qui auront la bonté de faire quelques charitez & aumônes des Drogues & autres choses spécifiées au Memoire cy-apres écrit, sont priez de les envoyer chez Monsieur Cramoisy, Imprimeur ordinaire du Roy, Bourgeois de Paris, demeurant rue S. Jacques; ou de l'en faire avertir, & il ne manquera de les envoyer querir.*

bride of Our Savior, which we willingly embraced when we took that vow. But Divine Providence is so great, and so certain to those who yield themselves entirely to it, that it has always assisted us and will assist us still, if we are faithful to it in our Calling. I say all this to you, Monsieur, as to our good father and protector, to whom I speak in all confidence, and whom we devotedly love and often remember before Our Lord,—to whom we do not fail [9] to commend you every day, and in whom I am ever,

MONSIEUR,

Your very humble and very obedient
servant in Our Lord, Sister Marie
de St. Bonaventure de JESUS, most
unworthy Superior.

*From our Monastery of the
Mercy of JESUS, at Kebec,
October 20, 1668.*

[10] *Gentlemen and Ladies who shall have the kindness to give, as alms in the cause of charity, Drugs and other articles specified in the Memorandum appended hereto, are asked to send them to the house of Monsieur Cramoisy, Printer in ordinary to the King, a Citizen of Paris, dwelling in rue St. Jacques; or to have him notified thereof, and he will not fail to send for them.*

[11] MEMORANDUM OF WHAT IS NEEDED FOR THE HOSPITAL OF KEBEC, IN NEW FRANCE, IN ORDER THAT IT MAY BE SENT THITHER IN THE MONTHS OF FEBRUARY AND MARCH, 1669, AT THE LATEST.

FOUR livres of Senna.

Four livres of Manna.

Two livres of fine Theriac.

[11] MEMOIRE DE [CE] QVI EST NECESSAIRE POUR
L'HOSPITAL DE KEBEC, DE LA NOUVELLE FRANCE,
POUR Y POUVOIR ESTRE ENVOYÉ AU MOIS DE
FEURIER & MARS 1669. AU PLUS TARD.

QVATRE livres de Sené.

Quatre livres de Manne.

Deux livres de Theriaque fine.

Huit livres de Thamarins.

Vne livre de Giroffe.

Trois livres de poivre.

Vne livre de Muscade.

Du sucre

De la Cassonnade pour les Compositions & les Sirops.

De la Toille pour faire des Draps, des chemises & des
serviettes, ou

De linge tout fait.

De la toille blanche.

Vne piece de toille pour ensevelir les morts.

Du fil pour coudre

Six bonnes couvertures blanches.

Des espingles & des eguilles.

Des peignes pour les malades.

Dix livres de cierges pour l'Autel.

[12] Deux Tableaux à bordure dorée.

Des chandeliers dorez.

Des Chapelets.

Des petits livres de deuotions

Du papier blanc.

Des plumes.

De la cire d'espagne.

De la serge noire.

De la futaine blanche à doubler.

Et sur tout du linge parce que l'Hospital en manque.

Eight livres of Tamarinds.

One livre of Cloves.

Three livres of pepper.

One livre of Nutmeg.

Sugar.

Brown Sugar for Mixtures and Syrups.

Linen to make Sheets, shirts, and napkins, or

Linen all made up.

White linen.

A piece of linen for burying the dead.

Thread for sewing.

Six good white blankets.

Pins and needles.

Combs for the sick.

Ten livres of candles for the Altar.

[12] *Two Pictures with gilt borders.*

Gilded candlesticks.

Rosaries.

Small books of devotion.

White paper.

Pens.

Spanish wax.

Black serge.

White fustian for linings.

And, above all, linen, because the Hospital lacks it.

CXXV

RELATION OF 1668-69

PARIS: SEBASTIEN MABRE-CRAMOISY, 1670

SOURCE: We follow a copy of the original Cramoisy, in Lenox Library.

The entire *Relation* is given in the present volume.

RELATION
DE CE QUI SEST PASSE'
DE PLUS REMARQUABLE
AUX MISSIONS DES PERES
de la Compagnie de IESVS
EN LA
NOUVELLE FRANCE,
les années 1668. & 1669.

*Envoyée au R. P. ESTIENNE DÉCHAMPS
Provincial de la Province de France.*



A PARIS,
Chez SEBAST. MABRE-CRAMOISY,
Imprimeur du Roy, rue S. Jacques
aux Cicognes.

M. DC. LXX.

Avec Privilège de sa Majesté.

RELATION
OF WHAT OCCURRED
MOST REMARKABLE
IN THE MISSIONS OF THE FATHERS
of the Society of JESUS
IN
NEW FRANCE,
in the years 1668 and 1669.

*Sent to Rev. Father ÉSTIENNE DECHAMPS,
Provincial of the Province of France.*

PARIS,
SEBASTIEN MABRE - CRAMOISY,
Printer to the King, rue St. Jacques,
at the Sign of the Storks.

M. DC. LXX.

By Royal License.

[1] Relation de ce qvi s'est passé dans la Novvelle France aux années 1668. & 1669.

CHAPITRE I.

DE LA MISSION DES MARTYRS DANS LE PAYS DES ANNIEZ,
OU IROQUOIS INFERIEURS.

LE Peuple d'Agnié a esté autrefois vne des plus florissantes Nations Iroquoises, & a tousiours passé iusques à cette heure pour une des [2] plus vaillantes & des plus fieres. Cet esprit guerrier qui l'occupoit aux armes, l'éloignoit si fort de la Foy, que l'on croyoit que les Agnez feroient les derniers à se soumettre à l'Evangile: mais Dieu s'est servi des armes de la France pour donner commencement à leur conversion; leur courage s'est ramolli apres leur defaite, & c'est maintenant de tous les peuples Iroquois, celui qui donne de plus grandes esperances de sa conversion à la Foy Chrestienne.

Le Pere Iean Pierron, après avoir fait un voyage à Quebec, arriva heureusement à Tinniontoguen, qui est le principal Bourg de cette nation, le 7. iour d'Octobre de l'année 1668. & prit entierement le soin de cette nouvelle Eglise, que le Pere Fremin luy laissa, apres l'avoir cultivée avec des fatigues incroyables, [3] le vivre y est si pauvre qu'on n'y mange presque point de chair ny de poisson; mais Dieu fait par sa grace que les Missionnaires vivent tres-contens dans ce depouillement de toutes choses. Il n'y a rien

[1] Relation of what occurred in New France
in the years 1668 and 1669.

CHAPTER I.

OF THE MISSION OF THE MARTYRS IN THE COUNTRY
OF THE ANNIEZ, OR LOWER IROQUOIS.

THE People of Agnié were formerly one of the most flourishing Iroquois Nations, and have always, up to the present time, passed for one of the [2] most valiant, and one of the proudest. That martial spirit, which occupied them in war, separated them so effectually from the Faith that it was thought that the Agnez would be the last to submit to the Gospel. But God employed the arms of France to give their conversion a beginning; their courage weakened after their defeat; and they are now, of all the Iroquois tribes, the one that gives the greatest hopes of its conversion to the Christian Faith.

Father Jean Pierron, after making a journey to Quebec, arrived safely at Tinniontogue, the principal Village of that nation, on the 7th day of October, in the year 1668, and took the entire charge of that new Church,—which Father Fremin left him, after himself fostering it with incredible exertions. [3] The living is so meager there that hardly any meat or fish is eaten; but God, by his grace, causes the Missionaries to live very contentedly in

de plus pauvre que nos Agniez, dit le Pere dans une de ses Lettres; mais avec cela ie les ayme plus que moy mesme, voyant les dispositions qu'ils ont au Christianisme.

Ie scais, continuë ce Pere, assez la langue Iroquoise pour expliquer tout ce que ie veux dans les matieres de la religion, & pour entendre les Confessions des nouveaux Chrestiens; & sans l'occupation que me donnent les Tableaux que ie peins moy-mesme, ie ferois plus versé dans la langue que ie ne suis; mais ie trouve le fruit de ces peintures si grand, que je juge qu'une partie de [4] mon temps est bien employée à cet exercice: car je fais par ces Tableaux, premierement que nos Sauvages y voyent sensiblement ce que je leur enseigne; ce qui les touche plus fortement.

De plus i'ay cet avantage, qu'ils se fervent de Predicateurs à eux mesmes, & que ceux qui ne viendroient pas prier par devotion, y viennent du moins par curiosité, & se laissent ainsi insensiblement prendre par cet attrait. Enfin i'ay trouvé moy mesme le secret de m'instruire; car en les entendant raconter nos Mysteres, j'apprens beaucoup de la langue, par le moyen de ces Images.

Entre les portraits que j'ay fait, il y en a un de la bonne, & de la mauvaise mort. Ce qui m'a obligé à le faire, a esté que je voyois que les [5] vieillards & les femmes âgées se fermoient avec les doigts les oreilles, du moment que je leur voulois parler de Dieu, & me disoient: je n'entens pas. I'ay donc mis dans un costé de mon Tableau un Chrestien qui meurt faintement, ayant les mains jointes, en sorte qu'il tient la Croix & son Chapelet; puis son ame est

this deprivation of all things. "No one could be poorer than are our Agniesz," said the Father in one of his Letters; "but, in spite of that, I love them more than myself, seeing how well disposed they are toward Christianity.

"I know enough of the Iroquois language," continues this Father, "to explain all that I wish in matters of religion, and to hear the Confessions of the new Christians; and, without the occupation given me by the Pictures that I paint with my own hand, I would be better versed in the language than I am. But I find the effect of these paintings so great, that I deem a part of [4] my time well spent in this exercise; for by these Pictures I bring it about, in the first place, that our Savages see a graphic representation of what I teach them, by which they are more powerfully moved.

"Moreover, I reap this advantage, that they act as Preachers to themselves; and that those who would not come to pray from devotion, do come at least from curiosity, and thus suffer themselves to be insensibly influenced by that attraction. Finally, I have myself discovered the secret of teaching myself; for, in hearing them describe our Mysteries, I learn much of the language through the medium of these Pictures.

"Among the pictures that I have made, there is one which represents the deaths of the pious and the wicked. What obliged me to make it was, that I saw that the [5] old men and women used to stop their ears with their fingers, the moment I tried to speak to them of God, and would say to me, 'I do not hear.' Accordingly, I put in one part of my Picture a Christian who is dying a holy death, with

élevée dans le Ciel, par vn Ange, & les Esprits Bien-heureux paroissent qui l'attendent. De l'autre costé j'ay mis dans un lieu plus bas vne femme cassée de vieillesse qui y meurt, & qui ne voulant pas écouter un Pere Missionnaire, qui luy montre le Paradis, tient avec les doigts ses deux oreilles fermées: mais un Demon fort de l'Enfer qui luy prend les bras & les mains, & met luy mesme ses doigts dans les oreilles de cette femme mourante. L'ame de [6] cette femme est enlevée par trois Demons, & un Ange qui fort d'une nuée, l'espée à la main les precipite dans les abysses.

Cette figure m'a donné une belle matiere de parler de l'immortalité de nos ames, & des biens & des maux de l'autre vie: & l'on n'a pas plustot conceû l'explication de mon Tableau, qu'il ne s'est plus trouvé personne qui ayt osé dire: je n'entens pas. Que si cette Image a eû cet effet, j'espere que celle de l'Enfer que ie travaille, en aura encore un plus grand à l'avenir.

L'invention de ces Tableaux n'est pas tout à fait nouvelle; elle avoit desja esté mise faintement en usage par un celebre Missionnaire de nostre France; & il n'est personne qui aye leu la vie de Monsieur le Noblez, qui n'auouë que ç'a esté [7] un des plus beaux secrets dont il se soit servi pour instruire les peuples sur nos saints Mysteres.

Le Pere Pierron a peu imiter ce grand homme, & introduire dans le fond de nos forests une pratique qui a esté de si grand usage parmy une nation déja civilisée. L'on a sceû que cette sainte methode avoit esté infiniment utile; mais elle serviroit de bien peu, si ce Pere ne ioignoit à ces saintes industries, les

hands so joined that he holds the Cross and his Rosary; then his soul is borne upward to Heaven by an Angel, and the Spirits of the Blessed appear, awaiting him. In the other part, and in a lower position, I placed a woman, bent with age and dying, who, being unwilling to listen to a Missionary Father who is showing her Paradise, is stopping both her ears with her fingers. But there issues from Hell a Demon, who seizes her arms and hands, and puts his own fingers in the ears of this dying woman, whose soul [6] is carried away by three Demons; while an Angel, coming out of a cloud, sword in hand, hurls them down into the depths.

“ This sketch gave me an excellent theme for discoursing on the immortality of our souls, and on the pleasures and pains of the other life; and no sooner was the meaning of my Picture perceived than not another person was found who dared to say, ‘ I do not hear.’ Now, if that Picture had such an effect, I hope that the representation of Hell, on which I am working, will have a still greater one in the future.”

The invention of these Pictures is not altogether new: it had already been put to a holy use by a celebrated Missionary of our France; and there is no one who has read the life of Monsieur le Noblez,⁵ who does not admit that this was [7] one of the most admirable devices which he employed to instruct the various peoples in our sacred Mysteries.

Father Pierron has been able to imitate that great man, and to introduce in the depths of our forests a practice that has been of so great use in a nation already civilized. It was known that this holy method had been infinitely useful; but it would serve for

grands travaux qu'il luy faut necessairement souffrir, pour faire continuellement chaque semaine la visite de sept grands Bourgs, dans l'espace de sept lieues & demy de longueur, afin d'empescher, qu'aucun enfant, ny aucun adulte malade ne meure sans recevoir le Baptesme. Et si quelquefois quelqu'un échappe à sa diligence; c'est la plus [8] fensible affliction qu'il souffre, & ce qui luy fait demander qu'on luy envoie incessamment du secours. On luy a accordé ce qu'il desiroit: le Pere Boniface a esté choisi aussi-tost après son arriuée de France à Quebec, pour aller cette année seconder son zele.

L'on ne sçauroit dire si la guerre que les Iroquois ont avec les neuf nations des Loups repandues depuis Manhate, jusques aux environs de Quebec, est plus avantageuse à la foy Chrestienne, que la paix: La guerre les humilie par la perte de leurs gens: mais aussi les empeschant de s'arrester dans un lieu, elle met des obstacles à la conversion des guerriers, qui se separent en plusieurs bandes pour aller en party contre l'ennemy. Les Agniez & les Loups se font la guerre jusques [9] auprès de la nouvelle Orange, & s'estants pris se brûlent, & se mangent les uns les autres. Mais les Loups ont cet avantage, qu'estans grand nombre d'hommes & gens errants, ils ne peuvent estre facilement destruits par les Iroquois, & les Iroquois le peuvent estre plus facilement par les Loups.

On ne laisse pas toujours de gagner quelques ames à IESVS-CHRIST dans ce tumulte des armes. Deux vieillards ne sembloient attendre pour mourir, que le Baptesme qu'ils receurent avec toute la consolation possible; mais un troisiéme qui se voyoit mourir avec

very little if the Father did not add to these sanctified industries the great labors that he has necessarily to undergo, in order to visit constantly each week seven large Villages, covering seven and a half leagues of distance, that he may prevent any child or any sick adult from dying without receiving Baptism. And, if occasionally some one escapes his diligence, it is the [8] keenest affliction that he suffers, and makes him ask that assistance be sent to him immediately. What he desired has been granted him: Father Boniface⁶ was chosen, immediately after his arrival from France at Quebec, to go this year and second his zeal.

It is difficult to say whether the war which the Iroquois are waging with the nine nations of the Loups, who are scattered all the way from Manhate to the environs of Quebec, is more advantageous than peace to the Christian faith. War humbles them by diminishing their numbers; but it also, by preventing them from remaining in one place, opposes obstacles to the conversion of the warriors, who separate into a number of bands, for the purpose of proceeding in detachments against the enemy. The Agniez and the Loups make war on each other, as far as [9] the vicinity of new Orange; and, having taken captives on both sides, they burn and eat them. But the Loups have this advantage, that, having a great number of men, and being wandering tribes, they cannot be easily destroyed by the Iroquois, while the Iroquois can be more easily destroyed by the Loups.

Nevertheless, we do not cease to win over some souls to JESUS CHRIST, amid this tumult of arms. Two old men seemed to be only waiting for Baptism,

une parfaite presence d'esprit, afin de justifier son endurcissement, prenoit pour pretexte qu'il oublioit toutes les instructions que le Pere luy faisoit, du moment qu'il [10] estoit hors de la Cabanne; enfin estant pressé de se convertir, il dît qu'il avoit trop commis de crimes pendant sa vie, pour se convertir à l'heure de la mort: En effet comme la Providence Divine ne permet jamais, qu'un homme pour Sauvage qu'il soit, meure sans le Baptême, s'il a taché de tout son possible de garder la loy naturelle; aussi Dieu permet-il souvent par une juste punition, que ceux qui ont mal vécu, soient privez du Baptême.

Un autre Vieillard âgé de plus de cent ans, homme d'excellent jugement, & qui avoit esté la premiere teste du pays, a esté aussi baptisé, s'estant disposé à cette grace, par sa constance à venir prier Dieu en presence de tout le monde, malgré les railleries continuelles de [11] quelques-uns de sa nation encore infidèles.

Une des choses, qui empêche le plus la conversion de ces barbares, est ce qu'on appelle parmy eux la jonglerie, ou l'art de guerir les malades par des superstitions criminelles: neantmoins le Pere par son adresse a rendu cet art si ridicule, que personne n'ose souffler aucun malade en sa presence; les Jongleurs feignans qu'ils ont déjà fait leur operation, quand il entre dans la Cabane. Ce qui luy donne du credit pour cela, est qu'il procure aux malades beaucoup mieux que ces pretendus Medecins, la santé du corps avec celle de l'ame.

Un autre soin des Missionnaires regarde les Captifs à qui l'on apprend à mourir en veritables Chrestiens, au milieu des flammes, après leur avoir [12] donné

in order that they might die; and they received it with all possible consolation. But a third,—who, in perfect possession of his faculties, saw death approaching,—in order to justify his obduracy, took as pretext, that he forgot all the instructions that the Father gave him, the moment he [10] was out of his Cabin. At last, being urged to become converted, he said that he had committed too many crimes in his lifetime to be converted in the hour of death. Indeed, as the Divine Providence never permits a man, Savage though he may be, to die without Baptism, if he has tried his best to keep the natural law; so, by a just punishment, God often suffers those who have lived wickedly to be deprived of Baptism.

Another Old man, more than a hundred years old,—a man of excellent judgment, and formerly the head of the country,—was also baptized. He had prepared himself for this grace by his constancy in coming to pray to God, in the presence of all the people, in spite of the continual raillery of [11] some of his nation who were still infidels.

One thing which acts as the greatest obstacle to the conversion of these barbarians is what is called among them “jugglery,” or the art of healing the sick by criminal superstitions. Nevertheless, the Father, by his address, has rendered this art so ridiculous that no one dares to operate on a sick person in his presence,—the Jugglers pretending that they have already executed their manipulations, when he enters the Cabin. What gains him credit in this matter is, that he, much better than those pretended Physicians, procures for the sick health of body, as well as that of the soul.

le Baptême: & quelquefois il est arrivé que les Iroquois ont eux-mêmes servi d'interpretes pour leur apprendre nos myſteres. On peut faire voir par pluſieurs exemples que Dieu opere dans l'ame de ces infidelles, en les frappant de ſa crainte: En voicy un aſſez remarquable. Vn Capitaine de guerre de la nation des Agnez devant partir le lendemain pour aller contre les Loups leurs ennemis, alla demander au Pere dans la Chapelle que les Sauvages ont eux-mêmes dreſſée, ce qu'il feroit, & ce qu'il diroit pour aller au Ciel, s'il arrivoit qu'il fuſt pris en guerre & qu'il deuſt eſtre brûlé: cette demande touche le cœur du Pere, & l'obligea de luy enſeigner la maniere de faire un acte de contrition, lequel ce Sauvage repaſſa durant [13] une heure dans ſon eſprit pour le bien apprendre, & puis le luy repeta ſouvent, qui eſt une marque que ces Barbares commencent à apprehender une autre vie; & l'on doit raifonnalement croire que cette crainte qui eſt le commencement de la veritable ſageſſe, leur fera ſalutaire.

Comme la crainte de la mort ſe fait ſentir à ceux qui ne ſont pas encore baptifez, le mepris de la vie eſt admirable en ceux qui ont receu le Baptême. Ceux qui croient en Dieu, dit une femme Iroquoife, qui avoit couché deux nuits toute ſeule à la campagne en danger d'eſtre enlevée par quelqu'un de la nation des Loups, ne doivent point craindre la mort, puisqu'elle leur fert de paſſage pour aller au Ciel.

[14] Quoy qu'il y en ait parmy les Agniez qui n'ont pas la Foy; neanmoins pluſieurs d'entre eux ont une veritable ſoiſ, & une veritable faim de la Juſtice: & il ſe trouve que Dieu fait apprendre à quelques-uns

Another care of the Missionaries has to do with the Captives, whom they teach how to die like true Christians in the midst of the flames, after [12] Baptizing them; and sometimes it has happened that the Iroquois themselves have acted as interpreters to teach these victims our mysteries. It can be shown, by a number of examples, that God works in the souls of these infidels, by striking them with fear of him; here is one, that is quite remarkable. A war-Captain, belonging to the nation of the Agnez, intending to set out on the following day to proceed against their enemies, the Loups, went to the Chapel, built by the Savages themselves, and asked the Father what he should do and what he should say, in order to go to Heaven, if it should happen that he were taken in war and were to be burned. This demand touched the Father's heart, and constrained him to teach the man the method of performing an act of contrition. This the Savage rehearsed [13] to himself for an hour, in order to learn it thoroughly; and then repeated it often to the Father—which is a sign that these Barbarians are beginning to apprehend another life; and it may be reasonably believed that that fear which is the beginning of true wisdom will be salutary for them.

While the fear of death makes itself felt in those who are not yet baptized, the contempt for life is admirable in those who have received Baptism. "Those who believe in God," said an Iroquois woman who had lain two nights all alone in the fields, in danger of being carried off by some one of the nation of the Loups, "need not fear death, since it serves them as a passage to Heaven."

[14] Although there are among the Agniez those

d'eux leurs prieres d'une façon qui semble tenir du miracle. Il y a des femmes Sauvages si ferventes dans la priere, qu'elles y passent les nuits toutes entieres, & si devotes envers la sainte Vierge, qu'elles difent chaque iour plusieurs fois leur Chapelet.

La premiere chose qu'elles font, lors qu'elles vont travailler dans leurs champs, est d'inviter celles qui font de leur compagnie, d'offrir à la Mere de Dieu la mesme priere, à laquelle elles joignent toutes ensemble quantité d'Oraisons jaculatoires qu'elles adressent à Dieu. [15] N'est ce pas la montrer qu'on est capable du Christianisme?

La vraye pieté commence à se former de telle maniere dans les esprits des Agniez, que le Pere qui en a la conduite, écrit qu'il a celebré la derniere Feste de Pasques avec beaucoup de solemnité. Qu'il a donné à ses nouveaux Chrestiens la sainte Communion. Que la ceremonie du Vendredy Saint s'y est faite comme en France, & que tous y ont adoré nostre Seigneur en Croix.

Le Catechisme se fait deux fois le iour; une fois pour les hommes, & l'autre pour les femmes. Et la ferveur y est si grande, que les personnes mariées n'ont point de honte de s'y faire interroger publiquement. Il s'est trouvé une femme assez capable pour apprendre la forme [16] du Baptesme, & tout ce qui est necessaire pour l'administration de ce premier Sacrement de l'Eglise, qui est la porte de tous les autres; quoy qu'on ne luy en aye pas encore permis l'usage & l'exercice.

Cette femme devoit estre envelopée dans un massacre que firent les Loups de plusieurs Agniez, presque à cent pas de la pallissade d'un de leurs

who have not the Faith, nevertheless many among them have a veritable hunger and thirst after Righteousness; and it comes to pass that God causes some of them to learn their prayers in a way that seems to border on the miraculous. There are Savage women so fervent in prayer that they pass whole nights in it; and so devout toward the blessed Virgin that they say their Rosary several times every day.

The first thing that they do, when they go to work in their fields, is to invite those who are of their company to unite in offering to the Mother of God a prayer,—to which they add, all together, a great many jaculatory Orisons, which they address to God. [15] Does not that show that they are capable of receiving Christianity?

True piety is beginning to take form in the hearts of the Agniez, in such a manner that the Father who has charge of them writes that he celebrated the last Easter Festival with much solemnity; that he has given holy Communion to his new Christians; and that the ceremony of Good Friday was performed as in France, all adoring our Lord on the Cross.

The Catechism is taught twice a day,—once for the men, and again for the women,—and the fervor there displayed is so great that married persons are not ashamed to be publicly catechized. One woman has been found sufficiently qualified to learn the form [16] of Baptism, and all that is necessary for administering this first Sacrament of the Church, which is the door to all the others,—although she has not yet been allowed the use and practice of it.

This woman came near being included in a massacre inflicted by the Loups on a number of Agniez, almost within a hundred paces of the palisade of one

Bourgs, où les ennemis s'étoient mis en embuscade; mais il arriva que cette femme devant aller avec les autres travailler à son champ, elle les envoya devant elle, avec assurance de les fuire incontinent apres: là dessus elle s'endort tout à coup, & au même moment l'on entend le cry des personnes que l'on massacroit. Ah! dît cette bonne Chrestienne, je reconnois bien que Dieu vouloit me conferver, [17] & je ne cesse point de le remercier de cette grace.

Voicy une chose qui n'est pas moins remarquable. L'une de ces femmes blessées par les Loups leurs ennemys, raconte qu'elle fut attaquée par l'un d'eux qui luy donna trois coups de hache sur la teste, pendant qu'elle se deffendoit courageusement contre luy: mais qu'un autre coup qui luy fut donné a costé de l'œil droit, la jetta par terre, & l'épuisa de sang & de forces. Alors, ainsi qu'elle l'a rapporté au Pere, elle fit cette priere. IESVS vous estes le maistre de ma vie, ayez pitié de moy; car si je meurs en l'estat où je suis, sans estre baptisée, je seray eternellement brulée dans des feux qui ne s'esteignent iamais. A peine auoit-elle acheué ces paroles, qu'elle sentit vne force qui se coula par [18] tout son corps. Elle se releua sur le champ; & comme elle alloit se saisir de la hache de son ennemi, qui la pouuoit aisement tuer, il prit à l'heure même la fuite. Cela obligea cette femme à demander le Baptême, & à dire, ie veux croire & honorer le reste de mes iours, IESVS mon liberateur.

Certes voila de tres-beaux commencemens, & bien qu'en la nouvelle Eglise des Agniez, il n'y ayt pas grand nombre d'adultes, parce qu'on ne les baptise qu'avec beaucoup de precaution; elle ne laisse pas

of their Villages, where the enemy had stationed themselves in ambuscade. It happened that this woman, having to go with the others to work in her field, sent them on ahead of her with the assurance that she would follow them immediately afterward. Thereupon she suddenly fell asleep; and, at the same moment, the cry of the persons being massacred was heard. "Ah!" said that good Christian, "I recognize clearly that it was God's will to preserve me, [17] and I do not cease to thank him for that favor."

Here is an occurrence that is not less remarkable. One of those women wounded by their enemies, the Loups, relates that she was attacked by one of the latter, who gave her three blows on the head with a hatchet, while she defended herself courageously against him. But another blow, which was given her near her right eye, threw her to the ground, and left her faint and bleeding. Then—as she reported the event to the Father—she uttered this prayer: "JESUS, you are the master of my life; take pity on me, for if I die in the condition in which I am, without being baptized, I shall be eternally burned in the fires that are never extinguished." Scarcely had she finished these words, when she felt a strength diffused through [18] her whole body. She straightway arose, and as she was about to seize the hatchet of her enemy, who was easily able to kill her, he at the same instant fled. That constrained the woman to ask for Baptism, and to say, "I will believe in and honor, for the rest of my days, JESUS my liberator."

Certainly those are very propitious beginnings; and, although there are not a great many adults in

d'avoir des ames heroiques parmi des femmes Catechumenes, qui font beaucoup d'impreffion fur l'esprit de leurs marys, & qui remportent tous les jours d'illuftres victoires contre ceux qui les veulent engager dans le crime. [19] Comme l'on preffoit une de ces nouvelles Chreftiennes de quitter la priere jufques à la menacer; elle fut affez genereufe pour repondre en cette occafion à fon mary: Je fuis maiftrefle de moy-mefme, je fais ce qu'il me plaift: & toy fais ce que tu voudras. D'autres fe moquent des injures, & difent hautement; n'importe, qu'on nous tuë; car cette vie eft peu de chofe, & nous efperons que Dieu nous fera mifericorde.

La conftance de quelques nouveaux Chreftiens n'eft pas moins à eftimer dans un de leurs Bourgs, nommé Gandaouiaguen fous la conduite d'un fervent Catechifte: & bien que la raillerie foit infiniment fenfible à ces peuples, ils ne laiffent pas de la fupporter genereufement pour l'amour de IESVS-CHRIST. [20] Nous baiffons la tefte à ces injures, difent-ils au Pere; & quand nous fommes affemblez, nous prions Dieu qu'il ouvre les yeux à ces moqueurs pour voir ce que nous voyons. En un mot l'experience fait voir tous les jours plus que jamais, que les Sauvages font capables de tout (auffi bien que les François) dans les chofes qui regardent la pieté & le fervice de Dieu. Ils fçavent tout ce qui eft de plus difficile dans le Myftere de la fainte Trinité; ils diftinguent les deux natures en IESVS-CHRIST; ils connoiffent ce que l'Eglife enseigne de l'im[m]ortalité de nos ames, du jugement, du peché mortel, du peché veniel, & du peché originel: & comme on s'applique particulierement à leur enseigner les prieres

the new Church of the Agniesz, because they are baptized only with great precaution, it does not fail to have heroic souls among the women Catechumens,—who make a great impression on their husbands' minds, and gain illustrious victories every day over those who wish to involve them in crime. [19] When one of these new Christians was being urged, even to the point of threats, to give up prayer, she was spirited enough to answer her husband on this occasion: "I am my own mistress, I do what I choose; and do thou what thou choosest." Others mock at insults, and boldly exclaim: "No matter, let them kill us; for this life is a small matter, and we hope God will have mercy on us."

Not less estimable is the constancy of some new Christians in one of their Villages called Gandaouaguén, under the direction of a fervent Catechist; and, although these tribes are infinitely sensitive to railery, they do not fail to bear it nobly for the love of JESUS CHRIST. [20] "We bend our heads to these insults," they say to the Father; "and, when we are assembled, we pray God to open the eyes of those scoffers, in order that they may see what we see." In a word, experience shows every day more than ever that the Savages (as well as the French) are capable of everything in matters that concern piety and the service of God. They know all that is most difficult in the Mystery of the holy Trinity; they distinguish the two natures in JESUS CHRIST; they are familiar with what the Church teaches about the immortality of our souls, the judgment, mortal sin, venial sin, and original sin; and as particular attention is being given to teaching them the ordinary prayers, and the Commandments [21] of God and of

ordinaires & les Commandements [21] de Dieu & de l'Eglise, qu'ils chantent tous les Dimanches en vers Iroquois; c'est aussi ce qu'ils n'ignorent pas non plus que le reste, dont la connoissance est absolument necessaire, lorsque on les reçoit au Baptême.

Il n'est pas jusques aux petits enfans qui ne paroissent capables des plus belles impressions de la foy. Vn exemple entre les autres le va faire voir. Vne femme Iroquoise avoit eu vn soin particulier de l'instruction de l'un de ses enfans, âgé d'environ trois ans: comme elle tomba malade, il luy demanda au plus fort de son mal, ce qu'elle avoit à se plaindre de la forte. Je suis malade, mon fils luy répond sa mere; alors ce petit enfant s'adressant à nôtre Seigneur, luy dit; Seigneur qui estes le maître de nos vies ayez pitié [22] de ma mere, & luy rendez la santé. Cet enfant est le même à qui on a donné une image où sont representez nos mysteres; il les sçait parfaitement, & montre l'esprit qu'il a capable de tout. L'Ambassade des principaux guerriers d'Agnié qui sôt venus le printêps vers M^r de Courcelle nôtre Gouverneur, pour luy demander avec des presents quelques-uns de nos Peres, afin d'affister celui qui a soin de leur Eglise, est une marque qu'ayans de l'inclination pour la Foy, on a sujet de concevoir de grandes esperances de leur conversion. De plus la paix qu'ils font d'eux-mêmes venus les premiers affermir par de nouveaux presents, contribuera beaucoup à l'avancement de la Religion, dans la juste crainte que leur donnent les armes du Roy, sous la conduite [23] de Monsieur de Courcelle, dont ils redoutent le courage, & qui à même temps qu'il agit avec eux de la maniere la plus propre à les tenir dans le devoir,

the Church,—which they sing, every Sunday, in Iroquois verses—in this, too, the knowledge of which is absolutely necessary when they are admitted to Baptism, they are not ignorant any more than in the rest.

Even the little children appear susceptible to the most beautiful impressions of the faith. One example, among others, will show this. An Iroquois woman had bestowed especial care on the instruction of one of her children, who was about three years old. Upon her falling ill, he asked her, at the height of her illness, what was the matter with her, that she complained so. “I am ill, my son,” his mother answered him. Then this little child, addressing himself to our Lord, said to him: “Lord, who art the master of our lives, take pity [22] on my mother and restore her health.” This child is the same to whom was given a picture in which our mysteries are illustrated; he knows them perfectly, and shows an intelligence capable of all things. The Embassy of the principal warriors of Agnié—who came in the spring to Monsieur de Courcelle, our Governor, with presents, asking for some of our Fathers, in order to assist him who has charge of their Church—is a sign that they are well disposed toward the Faith, and that there is reason to conceive great hopes for their conversion. Moreover, the peace, which they themselves took the initiative in coming to ratify with new presents, will contribute greatly to the advancement of Religion, through the just fear inspired in them by the arms of the King, under the command [23] of Monsieur de Courcelle. They fear his courage; and, at the same time that he treats them in a manner best fitted to hold them to their allegiance,

leur inspire par ses paroles le respect qu'ils doivent à la Foy Chrestienne & aux Predicateurs de l'Evangile.

Ces Barbares ont maintenant vne si haute idée de la valeur des François, qu'ils pensent qu'il n'y a que la protection du Roy qui les puisse deffendre de leurs ennemis: c'est pourquoy ils sont venus demander du secours à Monsieur nostre Gouverneur contre la nation des Loups, comme pour la deffense d'un pays qui est dé-jà au Roy par la force des armes, & qu'ils ne tiennent que parce que il luy plaist de le leur laisser. C'est ainsi que les Ambassadeurs d'Agnié se sont expliquez [24] dans leur harangue.

Toutes ces choses iointes au courage qui est naturel à la nation des Agniez, confirment plus que jamais qu'on y peut faire une florissante Eglise. Les victoires de la pudeur y sont fort illustres: j'ay admiré la vertu d'une jeune femme nouvellement convertie & sollicitée au mal, avec assurance que le Pere Missionnaire ne le sçauoit pas. Elle respondit s'il ne le sçait pas, Dieu le sçaura à qui rien n'est caché, & qui seul est à craindre plus que tous les hommes du monde. Cette réponse arresta l'infolence de celuy qui la sollicitoit au mal. C'est la mesme qui a depuis imité saint Thomas prenant comme luy un tison ardent à la main pour deffendre sa pudeur. C'est se tromper, que de croire que les Sauvages soient incapables [25] de la force Chrestienne. Comme l'on exhortoit un vieillard Chrestien, âgé de quatre-vingt dix ans à souffrir en ce monde, dans la veüe qu'on ne souffre plus en Paradis; il répliqua, je n'ay pas besoin que l'on m'encourage; le Paradis avec ses biens m'encourage assez. Cet

he inspires in them, by his words, the respect that they owe to the Christian Faith and to the Preachers of the Gospel.

These Barbarians have now so high an idea of the valor of the French, that they think there is nothing but the King's protection that can defend them from their enemies. That is why they came to ask help of Monsieur our Governor against the nation of the Loups, as for the defense of a country which already belongs to the King by force of arms, and which they hold only because he is pleased to let them have it. It is thus that the Ambassadors from Agnié explained themselves [24] in their harangue.

All these things, joined to the courage that is natural to the nation of the Agniez, confirm more than ever the belief that a flourishing Church can be formed among them: very illustrious are the victories of modesty there. "I admired the virtue of a young woman, newly converted, and solicited to sin with the assurance that the Mission Father would not know about it. 'If he does not know,' replied she, 'God will know it, from whom nothing is hidden, and who alone is more to be feared than all the men in the world.' This answer curbed the insolence of the one who was urging her to do wrong. She is the same woman who has since imitated saint Thomas, holding a glowing firebrand in her hand, as he did, to guard her chastity." It is self-deception to think that Savages are incapable [25] of Christian strength. When an old man, ninety years of age, was being exhorted to bear suffering in this world, considering that he would no longer suffer in Paradise, he replied: "I do not need to be encouraged; Paradise, with its joys, encourages me enough." This man, who had

homme qui avoit gouverné tout le pays, fut baptisé le jour de la Feste de tous les Saints, dont il porte le nom. Les Agniez ont d'eux-mêmes pris garde qu'une seule chose estoit capable de destruire ces beaux commencements de la pieté Chrestienne, & qu'il y avoit chez eux un Demon estrange plus à craindre que ceux qu'ils adoroient dans leurs songes. Ce Demon est la boisson enivrante, qui leur venoit de la nouvelle Orange. Ils ont cherché dans un Conseil public les moyens [26] d'arrester ces desordres, qui ruinoient entierement la Foy, & les corps de leur jeunesse, & ayant appris du Pere Pierron, que le moyen le plus efficace estoit de presenter eux mêmes une requeste pour cela au Gouverneur general de Manhate, les plus considerables d'entre eux ont esté luy en presenter une qu'on leur avoit dressée. Voicy la responce que fit le Gouverneur de Manhate, & à la requeste des Agniez, & à la lettre du Pere qu'il y avoit jointe: ce sont les propres termes tirés mot à mot de l'original.

PERE,

Par vostre derniere, j'apprens vostre complainte laquelle est secondée par celle des Capitaines [27] Iroquois, des Sachems, des Indiens, comme il appert plus ouvertement par leur requeste enclose dans la vostre, qui est touchant la grande quantité de liqueurs que quelques-uns d'Albanie prennent la liberté de vendre aux Indiens; en ce faisant, que de grands desordres se sont commis par eux, & est à craindre de dauantage, si l'on n'y preuient. Pour responce, vous sçaurez que j'ay pris tout le soin possible, & y continueray sous de tres seueres amandes, à restraindre

governed the whole country, was baptized on all Saints' day, the name of which he bears. The Agniez have of their own accord considered the fact that a single thing was capable of destroying these fair beginnings of Christian piety; and that there was in their midst a foreign Demon, more to be feared than those that they worshiped in their dreams. This Demon is the intoxicating liquor that was coming to them from new Orange. They sought means, in a public Council, [26] to put a stop to those disorders, that were utterly ruining both the Faith and the bodies of their youth. Having learned from Father Pierron that the most efficacious means was to present, personally, a petition to this end to the Governor-general of Manhate, the most influential men among them went thither, and presented to him a memorial that had been drawn up for them. Following is the reply made by the Governor of Manhate, both to the petition of the Agniez, and to the letter of the Father which he had added to it. These are the very terms, taken word by word from the original:⁷

FATHER:

By your last letter, I learn your complaint, which is seconded by that of the Iroquois Captains, [27] the Sachems, and the Indians, as appears more clearly in their petition, enclosed in yours, touching the great quantity of liquors that some men in Albanie take the liberty to sell to the Indians, thereby causing them to commit great disorders, more of which are still to be feared unless measures be taken to prevent them. In reply, you will learn that I have taken all possible care, and will continue to do

& empêcher de fournir aux Indiens aucun excez. Et je fuis fort aise d'entendre que telles vertueufes cogitations procedent des Infideles, à la honte de plusieurs Chreftiens. Mais cela doit eftre attribué à vos pieufes instructions, vous qui eftant bien verfé en une eftroite difcipline, leur [28] avez montré le chemin de mortification, tant par vos preceptes que pratique.

Vofre tres-humble

Du Fort Iaques 18.
de Novembre 1668.

affectionné feruiteur
FRANCIS. LOVELACÉ:

Nous allons finir ce Chapitre par le nombre de ceux qui ont esté baptifez à Agnié, ou par le Pere Fremin, ou par le Pere Pierron pendant ces deux années 1668. & 1669. L'on compte de baptizez iufques à cent cinquante & vn, dont plus de la moitié eftoient enfans ou vieillards, qui font morts bien-toft apres leur Baptefme. Cette moisfon doit paffer pour affez abondante dans une terre inculte, & nous devons beaucoup efpérer après de fi beaux commanemens.

[29] On doit après Dieu la naiffance de cette Eglife floriffante à la mort & au fang du Reverend P. Iogues. Il l'a verfé au mefme lieu que commence à naître ce nouveau Christianifme, & il femble que nous pouvons de nos jours verifier en fa perfonne ces belles paroles de Tertullien, que le fang des Martyrs eft la femence des Chreftiens. Et fi la mort des Martyrs eft comme dit excellemment un Pere de l'Eglife, la fcience de l'éternité, *fcientia æternitatis*, nous pouvons affeurer que la mort du Pere Iogues a merité à ces Infidelles, qui l'ont autrefois maffacré, que Dieu

so, to restrain and prevent, under very severe penalties, the furnishing of any excess to the Indians. And I am very glad to hear that such virtuous thoughts proceed from the Infidels, to the shame of some Christians. But that is to be ascribed to your pious teachings—you who, being well versed in a strict discipline, [28] have shown them the path of mortification, not only by your precepts, but by your practice.

Your very humble,

From Fort James,
November 18, 1668.

affectionate servant,
FRANCIS LOVELACE.

We will finish this Chapter with the number of those who have been baptized at Agnié, either by Father Fremin or by Father Pierron, during these two years, 1668 and 1669. The list of baptized amounts to a hundred and fifty-one, more than half of whom were children or old people who died very soon after their Baptism. That harvest may be regarded as tolerably abundant in a land not under cultivation, and we ought to hope for much after such prosperous beginnings.

[29] The birth of this flourishing Church is due, next to God, to the death and the blood of the Reverend Father Jogues. He poured out his blood on the same spot where this new Christianity is beginning to be born; and we seem to be able in our day to verify, in his person, those beautiful words of Tertullian,—that “the blood of the Martyrs is the seed of the Christians.” And, if the death of the Martyrs is, as a Father of the Church well says, the science of eternity, *scientia æternitatis*, we can affirm that the death of Father Jogues has earned for those Infidels,

leur donnât, par le moyen de ses fucceffeurs, la fcience de l'Evangile, qui eft la veritable fcience de l'éternité bien-heureufe, qu'il leur avoit annoncée trois diverfes fois, qu'il alla [30] dans leur pays, fans craindre la cruauté de ces Barbares.

who murdered him in time past, that God should give them, by means of his successors, the science of the Gospel. This is the true science of the blessed eternity that he had proclaimed to them, at three different times when he went [30] into their country, without fearing the cruelty of those Barbarians.

CHAPITRE II.

DE LA MISSION DE SAINT FRANÇOIS XAVIER DANS LE
PAYS DES ONNEJOÛTS OU NATION
DE LA PIERRE.

LES Onnejoûts éloignent de là nation des Agniez d'environ trente lieuës vers le Midy, & distants de Quebec d'environ cent quarante lieuës, sont de tous les Iroquois les moins traitables, & les armes des François n'ayans pas encore penetré jusques là, ils ne nous craignent, que par l'experience de leurs voisins les Agniez. Ce peuple qui méprise les autres, depuis leur defaite, est d'une humeur bien contraire à la Foy Chrestienne & exerce beaucoup par sa fierté la [31] patience d'un Missionnaire. Il falloit que la providence Divine leur donnast un homme tout propre à les cultiver, & qu'elle leur choisist un esprit qui pust par sa douceur domter ces naturels farouches.

Le Pere Jacques Bruyas a esté celuy, que la providence Divine leur a destiné; mais ses peines ne sont payées pour l'ordinaire que de rebu[t]s & de mépris. Il ne croit neantmoins pas son temps mal employé, il met sa joye dans ses souffrances, & il écrit dans une de ses lettres, qu'il juge que tous ses travaux sont bien recompensez, quand il peut baptiser quelque enfant moribond, dont il met par ce moyen le salut en asseurance.

L'Apostasie de quelques Chrestiens adultes, fait son plus rude supplice, comme il l'écrit luy mesme: [32]

CHAPTER II.

OF THE MISSION OF SAINT FRANÇOIS XAVIER IN THE
COUNTRY OF THE ONNEIOUTS, OR "NA-
TION OF THE STONE."

THE Onneiouts⁸—distant from the nation of the Agniez about thirty leagues toward the South, and from Quebec about a hundred and forty leagues—are the least tractable of all the Iroquois; and as the arms of the French have not yet penetrated to them, they do not fear us, except from the experience of their neighbors the Agniez. This tribe of Onneiout, despising the others since their defeat, is of a temper greatly opposed to the Christian Faith; and, by its pride, gives much exercise [31] to a Missionary's patience. It was necessary that Divine providence should give them a man entirely fitted for cultivating them; and that it should choose for them a spirit that could, by its gentleness, tame those fierce natures.

Father Jacques Bruyas was the one whom Divine providence assigned them; but his pains are rewarded ordinarily only by rebuffs and scorn. Yet he does not think his time ill spent; he makes his sufferings his delight; and he writes in one of his letters that he esteems all his labors well repaid when he is able to baptize some dying infant, whose salvation he assures by this means.

The Apostasy of some adult Christians is his severest punishment, as he himself writes; [32] but

mais Dieu a accoustumé de luy faire gagner quelque ame pour celle qu'il viêt de perdre. Au milieu des alarmes continuelles que les Loups & les peuples d'Andastrogué donnent aux Onnejouts, le Pere ne laisse pas de faire trouver la paix de l'ame & du Paradis à quelques vieillards qui meurent bien tost après le Baptême.

Le grand empeschement de la conversion de ce peuple, & le principe de son inconstance, est le grand amour qu'il a pour la vie. Cet amour le fait recourir à ses superstitions ordinaires pour donner la santé aux malades. Vne femme qui paroissoit tres-fervente dans l'exercice de la priere depuis le temps qu'elle avoit reçu le Baptême à Quebec, est miserablement retournée à son idolatrie, par le desir de [33] sauver la vie à sa fille. Mais si cette mere a perdu sa couronne, elle a esté donnée à une autre femme: & il y en a parmy cette nation qui ont d'admirables sentimens de devotion.

Voicy un exemple qui montre que Dieu se plaist à se faire connoistre particulièrement aux lieux où la voix de l'Evangile ne s'est point encore fait entendre. Vn homme âgé de soixante & dix ans a merité la grace du Baptême, par le bon usage qu'il a toujours fait de la connoissance qu'il a eu de tout temps du maistre de nos vies, ainsi qu'il parle luy mesme. Cette lumiere naturelle & divine tout ensemble, a agy d'une excellente façon sur son ame; elle luy a toujours fait offrir à Dieu ses Castors, ses Cerfs, & toute sa chasse. *Signatum* [34] *est super nos lumen vultus tui.* ô Dieu! vostre lumiere & la connoissance de vostre Estre souverain est un sceau gravé sur les ames les plus Sauvages.

God has been wont to make him gain some soul in return for the one that he has just lost. In the midst of the continual alarms that the Loups and the peoples of Andastrogué cause the Onneiouts, the Father ceases not to enable some old persons—who die soon after Baptism—to find peace for their souls, and Paradise.

The great obstacle to the conversion of these people, and the cause of their inconstancy, is the great love they have for life. This love makes them revert to their ordinary superstitions, in order to give health to the sick. A woman who, from the time she had received Baptism at Quebec, seemed very fervent in the observance of prayer, returned miserably to her idolatry, through the desire to [33] save her daughter's life. But if this mother has lost her crown, it has been given to another woman; and there are those in this nation who have admirable sentiments of devotion.

We give an example which shows that God is pleased to make himself recognized, especially in places where the voice of the Gospel has not yet made itself heard. A man seventy years old has merited the grace of Baptism, by the good use that he has always made of the knowledge which he has had, all his life, of the master of our lives—as he himself says. This light, natural and divine at the same time, has acted in an excellent way upon his soul, causing him always to offer his Beavers, his Stags, and all the fruits of his chase to God. *Signatum* [34] *est super nos lumen vultus tui*. O God! your light and the knowledge of your sovereign Being is a seal graven on the most Savage souls.

This mixture of good and ill, of hope and fear for

Ce mélange de bien et de mal, d'esperance, & de crainte, pour le falut de ces ames rachetées du fang d'un Homme-Dieu, fait recourir continuellement le Pere à la priere, & le fait veiller fans cefle. Il eft occupé tous les jours à vifiter les Cabanes, & à faire en forte que les malades ne meurent point fans recevoir le Bapteme; & il luy faut pour cela, fouffrir les menaces des infolents, & fur tout des yvrognes, qui ont plusieurs fois prefque abbatu à coups de haches la nouvelle Eglife & qui ont en fuitte attenté à fa vie.

Adjouftez à cela la pauvreté de fon [35] viure. Il n'a pendant la plus grande partie de l'année que des grenouilles feches, encore eft-ce en ce pays là faire bonne chere que d'en avoir. C'eft neantmoins cette forte de vie, qui donne la vocation aux Miffionnaires, & qui leur fait demander à l'envy ces lieux les plus abandonnez, & les plus deftituez des confolations humaines, parce qu'ils font les plus remplis de fouffrances touûjours accompagnées des confolations divines. Puisque la fainte vie d'une fervente Chrestienne nommée Aouguenhaon fait la plus grande confolation du Pere, qui a foin de cette nouvelle Eglife: on fera bien aife de fçavoir ce qu'il écrit luy mefme de l'innocence de cette femme.

Elle eft, dit-il, la plus fervente de toutes, & la plus folidement Chrestienne. [36] Non; je n'ay jamais rien veû de plus innocent qu'elle, ny perfonne qui euft une confcience plus tendre pour une Sauvage. Elle me vint trouver il y a quelque temps, dans la crainte d'avoir commis un grand peché; parce qu'une femme de fa cabane luy ayant dit qu'elle vouloit luy raconter fon fonge, elle luy avoit refpondu dans le premier mouvement qui n'eft pas libre, je vous écoute.

the salvation of those souls redeemed by the blood of a Man-God, causes the Father to have continual recourse to prayer, and makes him watch without ceasing. He is occupied every day in visiting the Cabins, and in taking precautions that the sick shall not die without receiving Baptism; and to that end, he has to suffer the threats of the insolent, and, above all, of the drunken,—who have several times almost demolished his new Church with their hatchets, and have then made an attempt on his life.

Add to this the poverty of his [35] living. During the greater part of the year he has only dried frogs, and yet, in that country, to have these is considered good living. It is, however, this kind of life that gives the vocation to Missionaries, and makes them enviously ask for these places,—the most deserted, and the most destitute of human comforts,—because they are most filled with sufferings, yet always accompanied by divine consolations. Since the holy life of a fervent Christian woman, named Aouguenhaon, constitutes the greatest consolation of the Father having charge of that new Church, the reader will be very glad to know what he himself writes about the innocence of this woman.

“She is,” he says, “the most fervent of all, and the most steadfastly Christian. [36] No, I have never seen a better example of innocence than she; or any one who, for a Savage, had a tenderer conscience. She came to find me, some time ago, in the fear of having committed a great sin,—because, when a woman of her cabin told her that she wished to relate her dream to her, she had answered the woman, in the first involuntary impulse, ‘I am listening to you.’ My pleasure is to see her so faithful

Mon plaisir eût de la voir si fidelle, & si fervente parmy tant de personnes lâches, & de ſçavoir qu'elle parle hautement de la Foy dans les cabannes. Elle n'eſt pas écoutée, mais Dieu ne laiffera pas de recompénſer ſon zele, & dé-ja elle eſt aſſeurée d'avoir quatre de ſes enfans dans le Ciel. Ma joye, dit elle ſouvent, eſt l'eſperance de les aller voir, [37] & je mourray pluſtot que de quiter la Foy que j'ay embraffée.

Le nombre des Baptiſez monte à peu pres à trente, dont la plus part jouiſſent dé-ja de la gloire. Voilà l'eſtat de cette Miſſion, à laquelle le Pere a donné le nom de S. François Xavier qui eſt le protecteur de ce nouveau monde; Et y eſt honoré en cette qualité chaque année par une feſte ſolemnelle que Monſieur de Petrée a eſtablie dans toute la Nouvelle France.

and so fervent amid so many loose persons, and to know that she speaks openly of the Faith in the cabins. She is not listened to, but God will not fail to reward her zeal, and already she is assured of having four of her children in Heaven. 'My joy,' she often says, 'is the hope of going to see them; [37] and I will die sooner than quit the Faith that I have embraced.' "

The number of the Baptized amounts to nearly thirty, the greater part of whom already rejoice in glory. Such is the condition of that Mission, to which the Father has given the name of St. Francis Xavier, who is the protector of this new world. He is honored here in that character, every year, by a solemn festival, instituted by Monseigneur of Petræa in all New France.

CHAPITRE III.

DE LA MISSION DE SAINT IEAN BAPTISTE DANS LE
PAYS D'ONNONTAGUÉ, OU NATION DE
LA MONTAGNE.

APRÉS la nation des Agniesz, & celle des Onne-
jouts, allant [38] entre le Midy & l'Occident
on rencontre Onnontagué. C'est un grād
Bourg, qui est le centre de tous les peuples Iroquois,
& le lieu des assemblées generales qu'ils font chaque
année.

Cette Mission a autrefois été la plus florissante de
toutes celles que nos Peres avoient commencé d'esta-
blir parmy ces peuples; & comme elle est encore
aujourd'huy l'une des principales, on luy a donné
deux Ouvriers qui la cultivent, sçavoir le Pere Iullien
Garnier, & le Pere Pierre Millet. Mais ce n'est pas
sans beaucoup de peine, qu'ils font renaitre l'esprit
de la Foy qui estoit demeurée dé-jà plusieurs années
comme morte dans les ames de ces Barbares.

Vn des grands obstacles que l'on trouve, est le
songe, qui semble [39] estre l'unique Divinité de ce
pays, à laquelle ils deferent en toutes choses. Comme
ils ne troublent point nos prieres, & que mesme les
plus superstitieux y assistent; ils ne peuvent pas
souffrir aussi qu'on s'oppose à leurs ceremonies, & ils
croient qu'on desire leur perte, si l'on veut destruire
le songe, qu'ils regardent comme la chose qui les fait
viure.

CHAPTER III.

OF THE MISSION OF SAINT JEAN BAPTISTE IN THE
COUNTRY OF ONNONTAGUÉ, OR "NA-
TION OF THE MOUNTAIN."

AFTER the nation of the Agniez and that of the Onneiouts, going [38] in a Southwesterly direction, one comes to Onnontagué,—a large Village, the center of all the Iroquois tribes, and the place of the general assemblies that they hold each year.⁹

This Mission was formerly the most flourishing of all those that our Fathers had begun to establish among those peoples; and, as it is still to-day one of the principal ones, there have been assigned to it two Workers who are cultivating it,—namely, Father Jullien Garnier and Father Pierre Millet. But it is not without much difficulty that they cause the rebirth of the spirit of the Faith, which had already lain for several years, as if dead, in the souls of those Barbarians.

One of the great obstacles encountered is found in dreams, which seem [39] to constitute this country's sole Divinity, to which they defer in all things. As they do not disturb our prayers, and as even the most superstitious attend them, so they cannot suffer any opposition to their ceremonies; and they think their ruin is desired, if any one tries to do away with this divinity, which they regard as the thing that makes them live.

On tint un jour un celebre confeil fur le fonge d'un vieillard malade- Il avoit dit qu'il avoit veu en dormant un homme de la hauteur feulement d'une coudée, & qu'il luy avoit montré premierement des gouttes de fang lesquelles tomboient du Ciel. Il adjoûtoit de plus, qu'il en eftoit mefme tombé des hommes; mais dans un pitoyable eftat: car on leur avoit [40] coupé les doigts & le nez; en un mot on les avoit traitez en Captifs. Enfin ce vieillard affu- roit qu'un de ces petits hommes luy avoit dit qu'on le traiteroit ainfi dans le Ciel, & que tous ceux, qui y iroient feroient entre les mains des Andastoguez leurs ennemis.

Mais vn Ancien oppofa fur le champ fon fonge au fonge de ce malade. Et moy, dit-il, j'ay fongé, que j'eftois au Ciel, & que d'abord que je defirois quelque chofe, je l'avois auprès de moy. Ainfi par une réve- rie il en détruifoit une autre, & cela pour complaire aux Miffionnaires, mais affez à propos pour refuter l'impertinence, & l'impofture de ce refveur. Les plus éclairés parmy eux voient bien que la plus part de ces fonges font inventez: cependant ils ne laiffent pas [41] d-agir dans l'occafion, comme s'ils les croyoient veritables.

Cela n'empêche pas que les Onnontaguez n'ayent du refpect pour la Foy, & pour les Commandemens de Dieu. Quelques uns de ceux qui font allez à Quebec, ont efté touchez de l'exemple des Hurons Chreftiens, & des exhortations qu'ils leur ont faites en faveur de la Religion Chreftienne. Celuy chez qui demeure le Pere Garnier, a raconté à Onnontagué le difcours qu'un Huron luy avoit fait à Quebec, pour luy perfuader d'embraffer la Foy; il ne fe peut rien

One day there was held a notable council on the dream of a sick old man. He had said that he had seen in his sleep a man, of only a cubit in height; and that this being had shown him first some drops of blood that were falling from the Sky. He added, moreover, that there was even some that had fallen from men,—but that the latter were in a pitiful condition, for their [40] fingers and noses had been cut off; in a word, they had been treated as Captives. Finally, this old man asserted that one of those little men had told him that people were treated in that way in Heaven; and that all those who should go there would fall into the hands of the Andastoguez, their enemies.

But immediately an Elder told his dream, to counterbalance this sick man's dream. "I, too," he said; "I dreamed that I was in Heaven, and that as soon as I wished for anything, I had it at my side." So by one dream he disproved another,—and that for the sake of pleasing the Missionaries, but with sufficient aptness to refute the impertinence and imposture of that dreamer. The more enlightened among them see clearly that the greater part of these dreams are invented; yet they do not cease [41] to act, upon occasion, as if they believed them true.

That does not prevent the Onnontaguez from respecting the Faith and God's Commandments. Some of those who have been at Quebec have been touched by the example of the Christian Hurons, and by the exhortations that the latter made them in favor of the Christian Religion. The man with whom Father Garnier lives repeated at Onnontagué the speech that a Huron had made to him at Quebec, in order to persuade him to embrace the Faith; and

dire de mieux que cette harangue, ny pour la Religion, ny pour les Missionnaires. Alors chacun commença aussi à en dire du bien, & à remarquer les avantages des Loix du Christianisme sur leurs vieilles coutumes.

[42] Ces bons sentimens joints au soin des Missionnaires ont esté accompagnez de bons effets. Car pendant qu'un vieillard aveugle depuis long-temps & volontairement sourd à la parole de Dieu, railloit jusques à la mort sur nos plus saints Mysteres, une femme captive qu'on brula à Onnontagué, receut la grace de l'Evangile dez la premiere fois qu'elle luy fut présentée. La Divine providence disposa merveilleusement toutes choses, pour son instruction, & pour son Baptême: elle fut envoyée avant son supplice dans la Cabane, où estoit le Pere Garnier, qui la retira incontinent de la foule; & l'ayant conduite dans la Chapelle, il eut assez de loisir pour l'instruire, & la baptiser ensuite. On luy declara sa sentence de mort, après laquelle elle écouta [43] le Pere avec une douceur & une presence d'esprit admirable. O que Dieu est aymable dans la conduite de ses Predestinez, & qu'il y a de consolation d'estre l'instrument de Dieu à sauver ces ames abandonnées! Cette femme sortit de la Chapelle où elle estoit toute remplie de courage, & fit admirer sa constance au milieu des feux allumez, où son fils venoit d'expirer heureusement y ayant esté ietté au sortir du Baptême.

Ce coup de la providence fut suivi d'un autre qui n'est pas moins remarquable. Une captive montoit déjà sur l'eschaffaut pour y estre brûlée, lorsque le Pere survint fort à propos pour le salut de son ame: il eut assez de temps pour l'instruire, & pour la

it is impossible to frame a better speech than that one was, either for Religion or for the Missionaries. Then each one began also to say something good on the subject, and to point out the advantages of the Laws of Christianity over their old customs.

[42] These excellent sentiments, added to the Missionaries' care, have been accompanied by good results. For, while an old man who had been blind for a long time, and willfully deaf to the word of God, made sport of our most sacred Mysteries up to the time of his death, a captive woman, who was burned at Onnontagué, received the grace of the Gospel at the very first time when it was offered her. Divine providence ordered all things marvelously for her instruction and Baptism. She was sent, before her torture, into the Cabin where Father Garnier was,—who immediately drew her aside from the crowd, and, leading her into the Chapel, had sufficient leisure to instruct and then to baptize her. Her death-sentence was pronounced before her, after which she listened [43] to the Father with an admirable gentleness and presence of mind. Oh, how worthy of our love is God in the conduct of his Predestined ones; and how much comfort there is in being his instrument in saving those abandoned souls! This woman came out of the Chapel, where she was all filled with courage; and made the people admire her firmness in the midst of the fires they had lighted, where her son had just died a blessed death, having been cast into the flames on coming out from Baptism.

This act of providence was followed by another not less remarkable. A captive woman was already mounting the scaffold to be burned, when the Father

baptifer; & en fuitte on commença cette tragique execution, [44] qui fait les delices de ces peuples.

Les enfans qui meurent apres le Baptefme eftant le fruit le plus affeuré des travaux Evangeliques; on s'étudie particulièrement à n'en laiffer mourir aucun, fans luy conferer ce premier Sacrement de l'Eglife. La grace favorife ce faint empreflement des Miffionnaires, par des infpirations particulieres. Le mefme Pere venoit de vifiter un enfant malade, âgé de trois ans, & l'auoit laiffé fans le baptifer, dans la creance qu'il n'y avoit point encore de danger de mort; mais le foir comme il difoit fon Office, la penfée luy vint tout à coup que cet enfant pourroit bien mourir, quand on y penferoit le moins. Cette penfée le preffe, il ne peut achever en repos fon Office, il va fur l'heure [45] Baptifer cet enfant, qui mourut la mefme nuit, peu d'heures apres fon Baptefme.

Voicy un exemple d'une grace de Dieu bien particuliere. Vn ieune homme eftoit malade depuis longtemps, il ne manquoit iamais tous les iours de prier Dieu lors que le Pere le vifitoit: que fi quelquesfois la multitude des affaires empeschoit le Pere de luy aller rendre ce bon office, luy mefme l'envoyoit chercher par une ferveur toute finguliere. Vn temps affez notable fe passa de la forte, iufques à la veille de fa morte, qu'il demanda luy mefme, s'il ne luy manquoit plus rien pour aller en Paradis. Alors, quoy qu'il ne parût rien de fort extraordinaire en fon mal, il fut baptifé fur l'heure, & il arriva que le lendemain il mourut [46] avant le temps ordinaire qu'on luy alloit faire dire fes prieres.

La grace eft merveilleufe à prendre fon temps, & encore plus à fe fervir de certaines perfonnes pour

came up, very opportunely for the salvation of her soul; he had time enough to instruct and baptize her, and then they began that tragic execution [44] which is the delight of those peoples.

The children who die after Baptism being the surer fruit of Evangelical labors, especial pains are taken not to let a single one die without conferring upon it this first Sacrament of the Church. The grace of heaven aids this assiduity of the Missionaries by special inspirations. The Father mentioned above had just visited a sick child, three years of age, and had left it without baptizing it, believing that it was not yet in danger of death; but in the evening, while he was saying his Office, all at once the thought came to him that the child might die when one least expected it. This thought oppressed him; he could not finish his Office in peace, and went immediately [45] to administer the Baptism. The child died a few hours later, on the same night after its Baptism.

The following is an instance of very special Divine favor. A young man had been ill for a long time, and he never failed to pray to God every day, when the Father visited him; and if sometimes the press of his duties prevented the Father from going to render him this good office, he himself, in a quite extraordinary spirit of fervor, would send for him. In this way a considerable time passed, until the evening before his death, when he himself asked whether he lacked anything further, in order to go to Paradise. Then, although there appeared to be nothing very unusual in his condition, he was baptized without delay; and it happened that he died on the next day, [46] before the usual time for going to him and having him say his prayers.

venir à bout de ses desseins. Cela se voit dans une femme Iroquoise, qui eut de l'affection pour la priere dez la premiere fois qu'on luy en parla dans sa maladie; mais elle en a l'obligation à un jeune Iroquois de sa mesme cabanne, lequel dans un danger de mort avoit esté baptisé, & qui donna depuis à cette femme les mesmes impressions qu'il avoit receues.

Toutes ces ames gagnées à Dieu coustent bien cher aux Missionnaires, ce sont les fruits de leurs larmes, & des dangers de perdre la vie où ils se trouvent souvent. Vn Iroquois commençoit à chanter, selon [47] la coustume de ces peuples qu'il venoit tuer le Pere Garnier, parce que dans une ceremonie publique, il avoit refusé une chose qu'il ne pouvoit pas accorder: mais comme le Pere estoit en la sauvegarde de celuy chez qui il logeoit, son hoste fit un present à ce meurtier pour le detourner de son dessein.

Le secours que le Pere Millet est allé donner au Pere Garnier à Onnontagué, estoit absolument necessaire; il y arriva sur la fin du mois d'Octobre de l'année 1668. Depuis il a fait prier Dieu en public & en particulier, & il a bien-tost acquis assez de connoissance de la Langue Iroquoise pour faire le Catechisme tous les Dimanches. Comme il arriva au lieu de sa Mission avec le Pere de Carheil, qui depuis a esté envoyé aux Ojogoüens, sa joye [48] fut beaucoup moderée par le triste spectacle des captifs d'Andastogué, qui arriverent en mesme temps, & dont une partie estoit destinée aux flammes. Je ne scay, dit-il, dans une de ses lettres, quel augure j'en dois prendre. Plust à Dieu que cela me marquast que je dois faire de ces peuples des Captifs de Iesus-Christ & les empescher de brûler durant toute l'Eternité.

The grace of heaven is marvelous in taking its own time, and still more so in making use of certain persons to accomplish its designs. This is seen in the case of an Iroquois woman, who had a love for prayer from the very first time when it was mentioned to her in her illness; but she was indebted therefor to a young Iroquois of her own cabin, who had been baptized when in danger of death; and who, since then, had conveyed to this woman the same impressions which he had himself received.

All these souls won over to God cost the Missionaries very dear: they are the fruits of their tears, and of the dangers to life itself in which they often find themselves. An Iroquois began to sing, according to [47] the custom of those peoples, that he was coming to kill Father Garnier, because the latter had, in a public ceremony, refused a thing that he could not grant; but as the Father was in the safe-keeping of the man with whom he was lodging, his host made a present to this murderer, in order to divert him from his project.

The aid that Father Millet went to render to Father Garnier at Onnontagué, was absolutely necessary. He arrived there toward the end of the month of October, in the year 1668. Since then he has instituted both public and private prayers, and he very soon acquired sufficient acquaintance with the Iroquois Language to teach the Catechism every Sunday. Upon arriving at the seat of his Mission with Father de Carheil, who has since been sent to the Oiogouens, his joy [48] was greatly moderated by the sad spectacle of the captives from Andastogué, who arrived at the same time,—a part of whom were destined for the flames. “I know not,” he says in

Que je ferois heureux, si cela signifioit que je dois estre moy mesme captif, & estre brûlé pour Iesus Christ. Mais je suis trop indigne de cette faveur, & je n'ose la demander, parce qu'elle est trop grande.

La recommandation de Monsieur Tallon nostre Intendant aupres de Garakontié ce fameux Capitaine d'Onnontagué, a beaucoup [49] servi aux emplois de ce Pere, & sa faveur n'a pas seulement esté utile dans ce pays la à l'establissement des affaires de sa Majesté, mais encore a beaucoup facilité l'avancement du Christianisme. Aussi a t-il toujours travaillé également pour les interets de Dieu, & pour le bien public, qu'il procure de tout son pouvoir.

On ne doute point encore, qu'on ne doive attribuer cette soumission des Iroquois qui offrent leurs enfans au Baptême, à la reputation des armes du Roy, & au respect que Monsieur de Courcelle nostre Gouverneur a soin d'imprimer dans l'esprit de tous nos Sauvages, & par les paroles dans les Ambassades qu'ils luy font, & par le courage intrepide qu'il leur fait paroître.

C'est une providence bien particuliere [50] de Dieu, que la victoire que les Iroquois ont remportée, il y a environ vingt ans, sur les Hurons; car la Foy a esté ainsi publiée en tous lieux par les Captifs; & maintenant encore les Peres Missionnaires d'Onnontagué voyent l'effet des bonnes instructions que les Hurons ont receuës dans leur pays par le moyen de nos Peres.

En voicy une preuve particuliere dans la conduite d'une femme Huronne nommée Ieanne Afcerraguehaon. Cette femme est venuë durant tout l'Hyver d'un quart de lieuë loin, entendre les deux Messes

one of his letters, " what augury I am to take from this event. Would to God it might signify that I am to make of these tribes Prisoners of Jesus Christ, and prevent them from burning through all Eternity! How happy I would be, if it meant that I myself am to be a captive and be burned for Jesus Christ. But I am unworthy of that favor; and I dare not ask it, for it is too great."

The letter of commendation from Monsieur Tallon, our Intendant, to Garakontié, that famous Captain of Onnontagué, has been of much [49] service in this Father's performance of his duties; and the chief-tain's favor has not only been useful in this country in the establishment of his Majesty's interests, but it has also greatly facilitated the advancement of Christianity. So he has always labored equally for the interests of God and for the public welfare, which he uses all his power to secure.

It is not at all doubted, moreover, that this submissive spirit of the Iroquois, who offer their children for Baptism, is due to the reputation of the King's arms, and the respect that Monsieur de Courcelle, our Governor, takes care to inspire in the minds of all our Savages,—both by words to the Embassies which they send him, and by the intrepid courage that he shows them.

A very special providence [50] of God was shown in the victory that the Iroquois gained, about twenty years ago, over the Hurons. For the Faith has been published in this manner, in all places, by the Captives; and even to this day the Mission Fathers of Onnontagué see the effect of the pious instructions received by the Hurons in their own country, through the instrumentality of our Fathers.

des Peres Missionnaires, quelque mauvais temps qu'il fit, & a demeuré souvent apres la Messe dans la Chapelle pour y prier Dieu. Elle avoit gagné sur tous ceux de sa cabane qu'on fist les prieres [51] ensemble tous les foirs, ne pouuant pas venir à la Chapelle à cause de la longueur du chemin.

Vn autre exemple n'est pas moins beau & fait voir une charité extraordinaire. Genevieve Gannennhethion aussi Chrestienne Huronne, a esté tres assiduë à la priere, & a fait au dernier printemps une action de charité qui merite d'estre connuë. Vn des Peres Missionnaires trouva par hazard une cabane assez escartée dans les bois; il y entra, & il y rencontra vne vieille femme avec une petite fille, qui avoit soïn d'elle. Elle luy dit qu'elle avoit esté autrefois baptisée à Sainte-Marie, & que l'une & l'autre estoient à present dans une extreme pauvreté. Le Pere les soulagea dans leur necessité presente, toutes deux estant tombées [52] malades. Mais pour le mieux faire il s'adressa à cette Huronne nommée Genevieve, qui envoya tous les iours par sa fille du bois à ces deux malades pour les chauffer, & des viures pour les nourrir: elle continua elle mesme à les visiter souvent & ce qui est de plus beau, est que voyant cette femme qui s'affligeoit de ne pouvoir ni semer ni cultiver ses champs, elle eut la charité de le faire elle mesme. La malade n'en a pas esté ingrate: Car son fils estant retourné de sa chasse & de sa traite, elle a donné à la fille de sa bien-faïctrice une honneste recompense.

Je vay finir ce Chapitre par le Baptesme d'un Captif amené d'Andastogué. Il estoit âgé d'environ cinquante ans; & paroïssoit estre fort cōsiderable

A particular proof of this is seen in the conduct of a Huron woman, named Jeanne Ascerraguehaon. This woman came all Winter long, a quarter-league's distance, to hear the two Masses of the Mission Fathers, however bad the weather might be; and often remained in the Chapel to pray to God, after Mass. She had prevailed on all those of her own cabin to say their prayers [51] together every evening, as they were unable to come to the Chapel on account of the distance.

Another example is not less beautiful, and shows an extraordinary charity. Genevieve Gannennhethion, also a Huron Christian, has been very constant in prayer, and last spring performed a deed of charity that deserves to be known. One of the Mission Fathers found, by chance, a cabin standing a considerable distance apart in the woods; and he went into it, finding an old woman there, with a little girl attending her. She told him that she had been baptized formerly at Sainte Marie, and that both of them were now in extreme poverty. The Father relieved them in their immediate necessity, both having fallen [52] ill. But, in order to do this better, he applied to this Huron woman named Genevieve, and she sent to those two sick persons every day, by her daughter, wood to warm them and food to nourish them. She herself continued to visit them frequently; and,—a still more beautiful act on her part,—seeing that the woman was troubled because she was not able either to sow or to cultivate her fields, she had the kindness to do it herself. The sick woman was not ungrateful for this; for when her son returned from his hunting and his trading, she gave a suitable recompense to the daughter of her benefactress.

parmy les fiens. On le tint quelques iours dans l'incertitude [53] de la mort; & pendant ce temps là il pensoit pluſtoſt à ſe faire rachepter qu'à mettre ſon ſalut en aſſurance. Enfin ayant ſceu du Pere Garnier que l'on n'eſtoit point en diſpoſition de recevoir aucun preſent pour ſa deliurance, il remercia le Pere avec autant d'aſfection, que ſi on luy eût donné aſſurance de la vie, & commença dez lors tout de bon à eſcouter les inſtructions qu'on luy faiſoit dans la Chapelle.

Le Pere Millet après luy avoir fait faire les actes neceſſaires, le baptiza; le captif fut remené en ſuite dans la meſme cabane; où il ſervit le reſte du iour de divertiffement à ceux qui le venoient voir, & qui le faiſoient chanter ſelon la couſtume. Ce fut un bon-heur pour luy que le Pere ſe trouua le ſoir [54] ſur ſon chemin comme on le conduiſoit dans une autre cabanne pour l'y bruler. Je m'aproyay de luy, dit le Pere dans une de ſes lettres, & aprez l'avoir conſolé, & l'avoir encouragé à ſouffrir avec conſtance, ie doutay ſi ie devois aller plus avant: mais un Sauvage m'ayant dit, que i'allaffe hardiment avec luy pour l'inſtruire, cela me determina à y aller. I'arri-vay dans cette cabanne auſſi-toſt que le Captif, & je m'aſſis auprez de luy.

On preparoit dé-ja les feux & les fers qui devoient ſervir à ſon ſupplice; alors voyant ce triſte appareil il ſe tourna vers moy, & me demanda ſ'il iroit au Ciel. Cette demande me toucha ſenſiblement & je luy reſpondis qu'il iroit au Ciel, qu'il priſt ſeulement courage, qu'il ne ſouffriroit qu'un peu de temps, [55] qu'il ſeroit eternellement heureux, & qu'il dît avec moy: Seigneur fait tes [*ſc. faites*] moy miſericorde. Je

I will finish this Chapter with the Baptism of a Captive brought from Andastogué. He was about fifty years old, and appeared to be a very considerable personage among his own people. He was kept for several days in uncertainty [53] whether he would be put to death; and, during that time, he thought rather about procuring his ransom than about assuring his salvation. Finally, upon learning from Father Garnier that his captors were not inclined to receive any gift for his deliverance, he thanked the Father with as much affection as if he had been given assurance of his life; and began then, in good earnest, to listen to the instructions given to him in the Chapel.

Father Millet, after having him elicit the necessary acts [of faith, hope, etc.], baptized him. The captive was then led back into the same cabin, where, during the rest of the day, he served as a diversion for those who came to see him, and who made him sing, according to their custom. It was a piece of good fortune for him that the Father met this man [54] on his way, in the evening, while they were leading him into another cabin, to burn him. "I approached him," says the Father in one of his letters, "and, after comforting him, and encouraging him to suffer with firmness, I was in doubt whether I might proceed farther; but, a Savage telling me to go with him boldly, in order to instruct him, that determined me to do so. I entered the cabin as soon as the Captive did, and seated myself at his side.

"Already the fires and the irons that were to serve for his torture were being made ready; then, seeing this melancholy preparation, he turned to me and asked if he were going to Heaven. That question

luy repelay de temps en temps ces paroles jusques à ce que l'on me dit, que le temps de l'instruction estoit passé, & que je me retirasse. Je m'en allay donc avec regret; & dans la resolution de retourner le lendemain. En effet je retournay à la cabane le lendemain dez la pointe du jour, je m'aproyay du Captif & luy dis, que je luy portois compassion de le voir en cet estat. Il me témoigna, que je luy faisois plaisir de l'entretenir de la sorte: & comme un Iroquois estoit prest à luy appliquer sur le pied un fer tout rouge de feu, je le luy vis lever luy-mesme, & le tenir ainsi élevé jusques à ce que le fer rouge eust perdu le plus fort de sa chaleur & de son activité.

[56] Ils ne l'avoient encore brulé, que jusques aux genoux; mais à peine le Soleil estoit-il levé, qu'on fit le cry par tout le Bourg pour assembler le monde, & puis on le conduisit hors la porte, où l'on avoit allumé deux feux, & mis un poteau où on devoit luy attacher les pieds & les mains. Comme ce miserable Captif se vit ainsi attaché entre ces deux feux, il commença à trembler de tout son corps, & je n'ay jamais rien veu qui me representaît mieux nostre Seigneur à la Colonne, & la crainte qui luy fit fuer du sang dans le jardin des Olives. Plus ie le voyois affligé, plus ie m'efforçois de le consoler & de l'encourager à la mort. Pendant tout le temps de son supplice, ie me teins auprez de-luy, tantost me mettant à genoux & priant pour le salut de son ame, [57] tantost luy disant quelque bon mot quand on luy donnoit quelque relâche, & l'exhortant à tourner les yeux vers le Ciel, & à prier luy mesme pour son salut eternal.

Il souffrit avec tant de constance qu'il fut admiré de tout le monde: & il y en a qui ont cru que les pluyes

touched me deeply, and I told him that he would go to Heaven if he only took courage; that he would suffer only a short time; [55] that he would be eternally happy; and that he must say with me: 'Lord, have mercy upon me.' I repeated these words to him from time to time, until I was told that the time for his instruction was past, and that I must retire. I went away accordingly, with regret, and resolved to return on the next day. In fact, I went back to the cabin on the next morning as soon as day dawned, and, approaching the Captive, told him that I felt pity for him at seeing him in that condition. He showed me that I gave him pleasure by speaking to him in that way; and, when an Iroquois was on the point of applying a red-hot iron to his foot, I saw him raise it himself, and hold it up in that position until the glowing iron had lost the intensity of its heat and its power to burn.

[56] "As yet, they had burned him only as far up as the knees; but scarcely had the Sun risen when the cry was raised, throughout the whole Village, to assemble the people; and then he was led out of doors, where two fires had been lighted, and a stake driven down, to which his hands and feet were to be bound. When this wretched Captive saw himself thus bound between those two fires, he began to tremble all over; and I have never seen anything that better represented to me our Lord at the Pillar, and the dread that made him sweat blood in the garden of Olives. The more distressed I saw him, the more I tried to comfort him, and give him courage to die. During the whole time of his torture, I remained near him,—now kneeling and praying for the salvation of his soul, [57] now giving him some

qui continuerent fort long-temps, apres sa mort, venoient de ce qu'on l'avoit fait mourir. Nos Sauvages furent bien edifiez de voir la maniere dont ie l'affistay dans son suplice, & ils me firent en fuite quantité de questions qui me donnerent occasion de les instruire sur nos mysteres.

Cet employ d'affister les Captifs qu'on brule tout vifs, & qu'on mange en presence des Missionnaires, est un exercice qui demande un grand courage: & comme on [58] a naturellement horreur de voir bruler & manger des hommes, c'est pour un nouveau Missionnaire un étrange spectacle que celui là, & où il a grand besoin d'estre fortifié par la grace. Les victorieux parmy ces peuples en font leur divertissement; mais cette cruauté ne doit que causer bien de la peine à des personnes élevées dans le Christianisme.

Outre ce Captif il y a eu plus de trente personnes baptisées cette année dans la Mission d'Onontagué. La plus part sont morts & ils prient Dieu dans le Ciel pour le salut de leurs freres.

helpful word, when he was allowed a little respite, and exhorting him to turn his eyes toward Heaven and pray, himself, for his eternal salvation.

“He suffered with such fortitude that he was admired by every one; and there are those who believed that the rains, which continued a very long time after his death, came as a result of his execution. Our Savages were much edified at seeing the manner in which I helped him in his torture; and they asked me afterward a great many questions, that gave me an opportunity to instruct them in our religious belief.”

This occupation of helping the Captives that are burned alive and eaten, in the Missionaries' presence, is an exercise demanding great courage; and as one [58] naturally has a horror of seeing people burned and eaten, it is, for a new Missionary, a strange spectacle, and one in which he has great need of being fortified by grace. Among these races, the victorious find their diversion in the custom; but this cruelty can but cause much pain to persons brought up in the Christian religion.

Besides this Captive, there have been more than thirty persons baptized, in the past year, at the Mission of Onontagué. The greater part are dead, and they pray to God in Heaven for the salvation of their brethren.

[59] CHAPITRE IV.

DE LA MISSION DE SAINT IOSEPH DANS LE PAYS
D'OJOGOUEN.

C E peuple qui fait une quatriefme nation Iroquoife, est éloigné de Quebec d'environ cent foixante & cinq lieuës, & d'environ vingt lieuës d'Onnontagué, en allant toûjours entre l'Occident & le Midy.

Le Pere Estienne de Carheil y arriva le fixième jour de Novembre de l'année 1668. & y presenta au Ciel pour premices de ses travaux une femme esclave d'Andastogué. Il estoit venu en sa compagnie d'Onno[n]tagué; & ce chemain qu'ils firent ensemble, luy servit à la faire entrer dans le chemin du Paradis: car ayant esté instruite & baptifée [60] durant ce voyage de deux jours, dez qu'elle fut arrivée à Ojogoüen, elle fut brulée & mangée par ces barbares, le fixiefme de Novembre.

Le Pere Garnier, qui avoit conduit le Pere de Carheil, fit ses presents estant arrivé dans le Bourg. Il y en avoit un pour demander une Chapelle, & un autre pour inviter à la Foy Chrestienne. On luy respondit par autant de presents; qu'on luy promettoit d'embrasser la Foy, & de luy bastir une Chapelle; laquelle se trouva en estat le neufiefme jour de Novembre, trois jours apres son arriuée, & fut dediée à saint Ioseph par le pere de Carheil.

Il escrit que le jour de sainte Catherine il experi-

[59] CHAPTER IV.

OF THE MISSION OF SAINT JOSEPH IN THE COUNTRY
OF OIOGOUEN.

THIS people, which constitutes the fourth Iroquois nation, is situated about a hundred and sixty-five leagues from Quebec, and about twenty leagues from Onnontagué, continuing always in a Southwesterly direction.

Father Estienne de Carheil arrived there on the sixth day of November in the year 1668; and offered to Heaven, as first-fruits of his labors, a slave woman from Andastogué. He had come in her company from Onnontagué; and this journey that they made together was put to use by him in making her enter on the road to Paradise. For, having been instructed and baptized [60] during this journey of two days, she was, as soon as she arrived at Oiougouen, burned and eaten by those barbarians, on the sixth of November.

Father Garnier, who had escorted Father de Carheil, made his presents upon his arrival in the Village. One of these was to ask for a Chapel, and another to invite to the Christian Faith. Answer was made to him, through the same number of presents, that they promised him to embrace the Faith, and to build him a Chapel. The latter was completed on the ninth day of November, three days after his arrival, and was dedicated to saint Joseph by father de Carheil.

menta que cette grãde Sainte agissoit au Ciel & pour luy & pour ces pauvres Barbares qu'il vint ce jour là un nombre considerable [61] de personnes qui demanderent à prier, & à se faire instruire; desorte qu'il assure qu'il le peut appeller le jour de la naissance de sa Mission & de son Eglise. Aussi fut-ce le jour, adjousté t-il, que je demanday à cette Sainte, à qui ie m'estois autrefois consacré, qu'elle m'appriât à parler de la maniere qu'elle avoit parlé autrefois pour convaincre l'esprit des Philosophes idolatres. Depuis ce temps là, la Chapelle a esté augmentée, & n'a iamais manqué de personnes qui viennent à la priere.

Au commencement qu'il arriva, il y avoit peu de gens qui pussent venir se faire instruire, la plus part, estant ou à la pesche ou à la chasse: mais le bruit de l'armée d'Andastogué les ramassa bien-tost, & donna au Pere occasion de precher l'Evangile à un grand peuple.

[62] Le bruit qui fut repandu que les ennemis au nombre de trois cent hōmes; venoiēt assieger Oiogoüen se trouva faux: Mais il servit beaucoup au pere Missionnaire pour faire connoistre aux Iroquois qu'il les aymoît, & pour se donner du credit par le mespris qu'il faisoit de la mort, en demeurant toutes les nuits avec ceux qui faisoient sentinelle. Ceux là furent defabusez, qui avoient cru que dans la fuite generale de tout le monde, il avoit eu peur comme les autres. Les guerriers mesmes, les Capitaines avec les Anciens, luy témoignèrent dans un festin public l'estime qu'ils faisoient de sa personne.

Le Pere sçeut profiter de cette occasion, allant de Cabane en Cabane: Sçachez, mes freres leur disoit-il,

He writes that, on saint Catherine's day, he had evidence that that great Saint was working in Heaven, both for him and for those poor Barbarians: there came on that day a considerable number [61] of persons, who asked to pray and to be instructed; he asserts, therefore, that he can call it the birthday of his Mission and of his Church. "That was also the day," he adds, "on which I asked this Saint, to whom I had formerly consecrated myself, that she would teach me to speak, as she herself had spoken of old to convince the minds of the idolatrous Philosophers. Since that time, the Chapel has been enlarged, and has never lacked persons who came to pray."

When he first arrived, there were few people who could come and receive instruction, most of them being engaged in either fishing or hunting; but the report of the army from Andastogu  brought them together very soon, and gave the Father an opportunity to preach the Gospel to a great multitude.

[62] The rumor that was spread abroad, that the enemy, to the number of three hundred men, were coming to lay siege to Oiogouen, turned out to be false; but it was of much service to the Mission father in enabling him to show the Iroquois that he loved them, and to gain credit for himself by the contempt for death that he exhibited in remaining every night with those who were doing sentry duty. Those were disabused who had thought that, in the general flight of all the people, he had been afraid, like the rest. Even the warriors, the Captains, and the Elders testified to him in a public feast the esteem that they bore him.

The Father knew how to profit by this opportunity, going from Cabin to Cabin and saying:

que les perſonnes comme nous ne [63] craignent point la mort. Pourquoy la craindroient-ils? il croient en Dieu, ils l'honorent, ils l'ayment, ils luy obeiffent, & ils font affeurez apres leur mort d'eſtre eternellement heureux dans le Ciel. C'eſt vous, mes freres, qui devez craindre la mort; car iuſqu'à maintenant vous n'avez ny connu ny aymé Dieu. Vous ne luy avez point obei, il vous punira eternal[lement] ſi vous mourez fans croire en luy, fans l'aymer, fans faire ſes Commandemens & fans eſtre baptifez. Puis ayant eſté invité par un enfant à entrer dans une Cabane, où il y avoit environ vingt guerriers, il les harangua en cette forte. Je ſuis ravy mes freres de me voir dans le meſme danger que vous. Soyez affeurez que ie ne crains point la mort, & que i'aymerois [64] mieux perdre la vie, que de vous voir mourir, fans avoir receu le bapteſme, & il adiouſta que le lendemain, iour du combat ainſi qu'on le penſoit, on le verroit aller intrepide parmy les bleſſez, baptiſer ceux qui s'y feroient diſpoſez par une ferme creance de nos myſteres & par une veritable douleur de leurs fautes.

Ces eſprits guerriers firent paroître qu'ils eſcouteient avec plaifir cette harangue, & quoyque ce fuſt une terreur panique qui eſt ordinaire aux Sauvages, elle ne laiffa pas d'avoir tout ſon effet pour le bien de la Foy, comme ſi effectivement l'ennemy euſt eſté aux portes. Ainſi un ſage Miſſionnaire ne neglige point d'occafion, & ſçait prendre ſon temps pour faire gagner l'eternité à des ames qui valent, & qui couſtent le ſang d'un Homme-Dieu.

[65] Cette Eglife commence dé-jà à ſe multiplier; elle compte parmy ſes Fideles non ſeulement des

“ Know, my brethren, that people like us do not [63] fear death. Why should they fear it? They believe in God; they honor, love, and obey him; and they are assured of eternal happiness in Heaven after their death. It is you, my brethren, who have to fear death; for, up to the present time, you have neither known nor loved God. You have not obeyed him; he will punish you eternally, if you die without believing in him, without loving him, without observing his Commandments, and without being baptized.” Then, being invited by a child to enter a Cabin where there were about twenty warriors, he addressed them as follows: “ I am delighted, my brethren, to see myself in the same danger with you. Be assured that I do not fear death, and that I would prefer [64] to lose my life rather than see you die without having been baptized.” And he added that, on the next day,—the day of the fight, as was expected,—he would be seen going fearlessly among the wounded, in order to baptize those who should have prepared themselves therefor by a firm belief in our religious faith, and by a genuine sorrow for their faults.

Those warlike spirits showed that they heard this harangue with pleasure; and, although there was a panic of terror, as is usual with the Savages, it did not fail to have its entire effect to the advantage of the Faith, as if the enemy had actually been at their doors. Thus a wise Missionary neglects no opportunity, and knows how to take his time to make souls which cost, and which are worth, the blood of a Man-God, earn the life everlasting.

[65] This Church is already beginning to increase: it counts, among its Believers, not only children and

enfans & des femmes, mais encore des guerriers, dont il y en a deux qui font des plus confiderables; l'un à caufe du nom du Bourg d'Oiogouen qu'il porte par honneur, & l'autre à caufe de fes richesses, & de fa vaillance. La priere n'est point meprifée à Oiogouen, comme elle l'est en d'autres lieux. Si quelques-uns fe font declarez contre, il font en tres petit nombre, neantmoins on ne fe hafte pas de donner le Bapteme à ces peuples: on veut épro[u]ver leur conftance de peur de faire des Apoftats, au lieu de faire de veritables Fideles

Le Pere ne s'est fervi au commencement pour fes instructions, que de la langue Hurone que les [66] Iroquois entendent tous, quand on la parle bien. Il a depuis compofé un difcours du Bapteme en Oio-goïen, & ne s'est fervi pour le faire que des fimples racines, & de l'estude de la langue Iroquoife qu'il avoit faite durant fon voyage; eftant affeuré par l'experience que fi par le moyen des racines, & des divers difcours, il pouvoit ramaffer une quantité de mots fuffifante pour exprimer les differentes actions, il fçauroit la langue.

Outre le Bourg d'Oio-goïen qui est le Siege de fa Miffion, il en a deux autres, l'un à quatre lieuës de là, & l'autre éloigné prefque de fix lieuës: ces deux derniers font fituez fur une riviere qui venant du costé d'Andaftogué, defcend à quatre lieuës loin d'Onnontagué, pour s'aler ietter dans l'Ontario. La grande [67] quantité de ioncs qui est fur cette riviere, a donné le nom de Thiohero au Bourg le plus proche d'Oio-goïen. Les peuples qui compofent le corps de ces trois grands Bourgs, font partie Oio-goïens, partie Hurons, partie Andaftogués captifs

women, but also warriors, two of whom are among the most influential — one by reason of the name of the Village of Oiogouen, which he bears as an honor; and the other on account of his riches and his bravery. Prayer is not held in contempt in Oiogouen, as it is in some other places. If some have declared themselves against it, they are in very small numbers; nevertheless, no haste is shown in giving Baptism to these tribes, as it is desired to prove their constancy, for fear of making Apostates instead of true Believers.

The Father used at first in his instructions only the Huron language, which the [66] Iroquois all understand, when it is well spoken. He has since composed a discourse on Baptism in the Oiogouen language, using in its composition only simple roots and the study of the Iroquois tongue that he had made during his journey; for he felt assured by experience that if, by means of roots and the various speeches he heard, he could collect a number of words sufficient to express the different actions, he would know the language.

Besides the Village of Oiogouen, which is the Seat of his Mission, he has two others — one four leagues from there, and the other almost six leagues away. These last two are situated on a river which, coming from the direction of Andastogué, flows down, at the distance of four leagues from Onnontagaté, and empties into the Ontario. The great [67] quantity of rushes in this river has given the name of Thiohero to the Village that is next to Oiogouen.¹⁰ The peoples that compose the bulk of these three great Villages are partly Oiogouens, partly Hurons, and partly Andastogué prisoners of war. It is in these

de guerre. C'est là où le Pere exerce son zele, & où il demande des compagnons de ses travaux Apostoliques.

Quoy qu'il ait fuiet de se louer de la docilité des Oiogouens; neantmoins il n'est pas fâs avoir ses croix. Son hôte, qui est Capitaine de sa nation, & qui l'a pris en sa garde, l'a traité mal durant long temps: car voulant quelque Pere Missionnaire, qu'il ait amené luy mesme chez luy pour les siens, & qu'on ne luy puisse disputer, il souffre avec regret que le Pere Carheil ait esté [68] donné a Oiogouen par GaraKontié le fameux Capitaine. Il dit hautement qu'il ne leur appartient pas, mais à Onnontagué ou bien à Onnei-outs, où il pretend qu'il devoit aller. D'ailleurs Garakontié voudroit aussi le Pere de Carheil, comme luy ayant esté mis entre les mains à Quebec pour Onnōtagué, où il est Capitaine: mais la necessité des choses presentes a obligé sur les lieux de faire ainsi ce partage. Cette contestation de droits, & cette emulation à qui aura des Missionnaires, marque assez qu'on doit fonder dessus de bonnes esperances, & que pour establir la Foy dans ces pays, rien ne peut manquer que des Ouvriers Evangeliques.

Ce fameux Garakontié le plus renommé de tous les Capitaines Sauvages, & le plus porté de tous [69] pour les François, desire tout de bon le Baptesme: il ne prend plus le songe pour le maître de la vie de l'homme; & promet qu'il ne donnera point desormais les choses qui auront esté songées, sans faire une declaration à ceux qui les demanderont, laquelle fasse connoistre, que ce n'est point en vertu du songe qu'il les leur accorde. Enfin il a obtenu sur foy qu'il n'auroit plus qu'une femme: mais tout cela ayant

places that the Father is exercising his zeal, and asking for companions in his Apostolic labors.

Although he has reason to be satisfied with the docility of the Oiogouens, still he is not without his crosses. His host, who is Captain of his nation, and who took him under his care, treated him badly for a long time; for, desiring some Mission Father whom he might bring to his house for his own family, and his right to whom no one would be able to dispute, he reluctantly permits Father Carheil to be [68] given to Oiogouen by Garakontié, the famous Captain. He declares openly that he does not belong to them, but to Onnontagué, or else to Onneiout,—where, he pretends, the Father ought to have gone. Besides, Garakontié also would like to have Father de Carheil, as having been committed to his charge at Quebec for Onnontagué, where he is Captain; but the exigencies of present affairs made it necessary, under the circumstances, to make this assignment. This dispute about rights, and this rivalry as to who shall have the Missionaries, is a good sign, on which may be based good hopes; and shows that, in order to establish the Faith in these regions, nothing can be wanting but Evangelistic Workers.

That famous Garakontié, the most renowned of all the Savage Captains, and the best disposed of all [69] toward the French, longs for Baptism in good earnest. He no longer sees in dreams the master of man's life; and he promises that he will not, in the future, tell what he dreams without making, to those who ask him, a declaration that shall make them understand that it is not in virtue of the thing having been dreamed that he relates it to them. Finally, he has consented to have only one wife. But as all

befoin d'estre bien examiné dans un Capitaine de cette reputation, on luy differe encore le Baptême.

Il a fait à l'hoste du Pere de Carheil un present d'un collier de porcelaine pour affermir la paix, & establir fortement dans leur pays nos Peres. Aussi tout le monde continuë dans les Nations Iroquoises à estimer plus que jamais les fruits de la paix apres [70] avoir veü nos armes conquerantes entrer dans les terres de leurs voisins: neantmoins rien n'est de si ferme parmy ces Barbares qu'on ne doive tousiours estre sur ses gardes.

Le Pere de Carheil s'estant apperceu que de faire faire une priere ridicule aux Sauvages, qui prennent quelque chose de creé, & de vil pour le maistre de leur vie, c'estoit une chose qui avoit un tres-bon effet; en a fait prier quelques uns de cette sorte, en certaines rencontres.

Il faut prier, dit il, le maistre de nos vies: & puisque ce castor est le maistre de ta vie, faisons luy une priere. Toy castor! qui ne parles point, tu es le maistre de moy, qui parle, toy qui n'as point d'esprit, tu es le maistre de moy qui ay de l'esprit. Vne telle priere les fait rentrer [71] en eux mesmes, & auoüer qu'ils n'ont point eu d'esprit jusques alors de reconnoistre ces animaux pour les maistres de leur vie. Ainsi il introduit peu à peu la connoissance du vray Dieu & leur apprend ses Commandemens, qu'ils trouvent fort raisonnables.

Mais hélas! ces beaux commen[ce]mens ont esté depuis malheureusement traversez. Tout l'Enfer s'y est opposé. Les superstitions y ont repris une nouvelle vie, & le Pere a connu qu'en un pays infidele & barbare, un Missionnaire doit tousiours porter son

this needs to be well looked into, in the case of a Captain of his reputation, his Baptism is still deferred.

He has given Father de Carheil's host a present of a porcelain collar, to confirm the peace and establish our Fathers securely in their country. Also every one in the Iroquois Nations continues to value more than ever the fruits of peace, after [70] having seen our conquering arms enter their neighbor's territory. Still, nothing is so secure among these Barbarians that one does not need always to be on his guard.

Father de Carheil, perceiving that,—since the Savages regard some created thing, something despicable, as the master of their lives,—to make them say a ridiculous prayer to it had a very good effect, has had some of them pray in that wise, on certain occasions.

“We must,” he says, “pray to the master of our lives; and since this beaver is the master of thy life, let us say a prayer to it. ‘Thou beaver, who speakest not, thou art the master of me, who speak; thou who hast no sense, thou art the master of me, who have a mind.’” Such a prayer makes them recover [71] their senses, and acknowledge that they have been without sense, hitherto, in recognizing these animals as the masters of their lives. So, little by little, he introduces the knowledge of the true God, and teaches them his Commandments, which they find very reasonable.

But alas! these fine beginnings have since been unhappily thwarted, all Hell offering its opposition to them. Superstitions have taken a new life there, and the Father has become conscious that in an infidel

ame entre ses mains. Le Pere estant allé à Tiohero & y ayant esté invité à un festin à tout manger, pour la guerison d'une malade qu'il alloit visiter, à dessein de la baptiser après l'avoir instruite; On luy dit voyant qu'il ne [72] mangeoit pas tout ce qu'on luy avoit servi, qu'il falloit tout manger, pour guerir la malade. Le Pere leur repond, ie ne vois pas, mes freres, que ie l'a puisse guerir en me faisant mal par trop manger, & par un remede que deffend le maistre de nos vies, & qui est capable de faire deux malades au lieu d'un; le premier continuant d'estre malade, & celuy qui mange trop, le devenant. Tous furent surpris de cette réponse, la malade sur tout approuva ce que l'on venoit de dire, & asseura que puisque cela n'estoit pas bien fait, elle estoit resoluë de ne plus user de ces fortes de remedes superstitieux, non plus que de leurs dances qui ne servoient qu'à rompre la teste à vne malade. Depuis elle ne souffrit rien où le Pere crût qu'il y eust du mal, & estant menée après son [73] Baptisme de Tiohero à Goiogoüen, elle se confessa des pechez qu'elle pouvoit avoir commis depuis qu'elle avoit receu la grace du Baptisme: enfin elle mourut pleine d'une consolation sensible d'entendre qu'aprez sa mort, elle seroit heureuse; mais sa mort iointe au bruit qui venoit de se repandre que le Baptisme faisoit mourir les hommes, confirma davantage cette fausseté que le Demon a persuadée à ces peuples, pour empescher leur salut.

Depuis ce temps là, le Pere nous a escrit qu'il a esté souvent rebuté, & mesme chassé des Cabanes, où il alloit visiter les malades. Mais pour bien comprendre l'estat où il se trouve presentement, & le

and barbarous country, a Missionary must always carry his soul in his hands. The Father, having gone to Tiohero, was invited to an eat-all feast, for the recovery of a sick woman—whom he was going to visit, with the intention of baptizing her, after having given her instruction. He was told, when it was seen that he did not [72] eat all that had been served to him, that it was necessary to eat everything, in order to cure the patient. The Father answered them: “I do not see, my brethren, that I can cure her by doing myself an injury in eating too much; and by a remedy which the master of our lives forbids, and which is liable to make two sick persons instead of one—the first continuing to be sick, and the one who eats too much becoming so.” All were surprised at this answer; the sick woman, above all, approved of what had just been said, and declared that since that course was not proper, she was resolved to use that kind of superstitious remedies no more,—or their dances, that served only to split a sick person’s head. After that, she did not allow anything in which the Father thought there was any harm; and being conducted, after her [73] Baptism, from Tiohero to Goiogouen, she made confession of whatever sins she might have committed since she had received the grace of Baptism. Finally she died, full of profound consolation at learning that she would be happy after her death; but her death, added to the report that had just been spread abroad, that Baptism made people die, confirmed still more that falsehood,—which the Evil One has persuaded these peoples to believe, in order to prevent their being saved.

Since that time the Father has written us that he

danger de perdre la vie, où les Missionnaires font à toute heure dans ces [74] pays infideles, il faut l'entendre raconter luy mesme le mauvais traitement qu'il a receu principalement dans vne ou deux rencontres.

Comme ie fus entré, dit-il, dans une cabane pour y instruire, & y baptiser vne ieune femme, fille d'un Huron captif, & que le temps de la baptiser, pressoit; elle ne m'écouta point, ainsi qu'elle faisoit au commencement de sa maladie; & son Pere prenant la parole, me dit, tu parles comme parloit autrefois le Pere de Brebeuf, dans nôtre pays; tu enseignes ce qu'il enseignoit: & cōme il faisoit mourir les hōmes en leur versât de l'eau sur la teste, tu veux aussi nous faire mourir de la mesme maniere. Je connû bien dez-lors qu'il n'y avoit rien à esperer, & ie vis un moment aprez entrer un longleur de nostre propre Cabane: il [75] m'ayme d'ailleurs, il vient prier Dieu, & scait mesme par cœur les prieres. Il demeura long-temps sans faire connoistre son dessein; mais voyant que je ne me retirois point, il commença en ma presence à appliquer d'abord quelques remedes, où je ne voyois aucun mal, & puis ne voulant pas que j'assistasse à l'application qu'il feroit de ses autres remedes, il m'obligea de fortir de la Cabane.

I'eus bien de la peine à me refoudre de fortir & ne le peûs faire qu'en pleurant, & en regardant cette pauvre moribonde avec toute la compassion dōt mes yeux sont capables.

Comme je vis toute la Cabane qui estoit remplie de monde, estonnée de mes larmes, & que la malade me regardoit, elle qui auparavant detournoit les yeux

has been often repulsed, and even driven from the Cabins, where he was going to visit the sick. But, in order to understand fully the condition in which he is placed at present, and the danger of losing their lives, to which Missionaries are at all times exposed in these [74] infidel countries, we must hear him himself relate the ill treatment that he has received, chiefly on one or two occasions.

“When,” says he, “I had gone into a cabin to instruct and baptize a young woman there, the daughter of a Huron captive, and the time for baptizing her was pressing, she did not listen to me, as she was wont to do in the beginning of her illness. Her Father, taking the word, said to me: ‘Thou speakest as formerly Father de Brebeuf used to speak in our country; thou teachest what he used to teach; and as he used to make people die by pouring water on their heads, thou wishest also to make us die in the same manner.’ I then recognized fully that there was nothing to hope for, and a moment later I saw a Juggler from our own Cabin come in. [75] In other respects, he likes me; he comes to pray to God, and he even knows the prayers by heart. He remained a long time without making known his purpose; but seeing that I did not withdraw, he began, in my presence, first to apply some remedies in which I saw nothing wrong; then, not wishing me to be present at the application of his other remedies that he was going to make, he forced me to go out of the Cabin.

“I had much difficulty in making up my mind to leave, and I could not do so without tears, and without gazing on that poor dying girl with all the compassion of which my eyes are capable.

“As I saw the whole Cabinful of people astonished

de deffus moy, [76] je leur parlay en cette forte. Pourquoy vous estonnez vous, mes freres, de me voir ainfi pleurer? i'ayme le falut de cette ame, & je vois qu'elle va tōber en des feux éternels, faute de vouloir écouter ma parolle. Le pleure fon malheur, que vous ne connoiffez pas comme moy.

Après cela je fortis dehors, & m'en allay dans un champ proche de là, me confoler moy mefme, en me pleignant à Dieu, & luy demandant encore le falut de cette perfonne; Mais il n'estoit plus temps; car quelques moments après qu'on m'eut chaffé & qu'on eut chaffé, en ma perfonne toute la mifericorde de Dieu, cette ame malheureufe fut elle-meme chaffée de fon propre corps par la juftice divine, & bannie du Ciel pour toute l'éternité.

Le fentis tout le foir mon cœur [77] rēpli d'une amertume, qui m'oſtoit l'envie de dormir, & me remettant toûjours devant les yeux la perte de cette ame que j'aymois, & que je voulois fauver; mais qui venoit de ſe perdre, ie conceus pour lors beaucoup mieux que jamais l'eſtrange douleur du cœur de IESVS qui aymoit tous les hommes, & qui les vouloit tous fauver; mais qui connoiffoit neantmoins la prodigieufe multitude de ceux qui devoient ſe damner dans la fuite des ſiecles. Son regret fut proportionné à la grandeur de fon amour. Celuy que j'avois de la perte de cette feule ame abbatoit mon cœur, dont l'amour n'approche point de l'amour de Ieſus, & qui n'en a que quelque eſtincelle. O Dieu quel a eſté l'eſtat du cœur du Sauveur, ſe voyant rempli d'un regret univerſel [78] pour la perte de tous les damnez! ô que la douleur que reſſentent les hommes pour des pertes temporelles, eſt petite, en comparaifon

at my tears, and the sick girl looking at me—she had, before that, been wont to turn her eyes away from me—[76] I spoke to them as follows: ‘Why do you wonder, my brethren, at seeing me thus in tears? I love the salvation of that soul; and I see that she is going to fall into everlasting fires, because she will not listen to my words. I weep for her misfortune, which you do not understand as I do.’

“After that, I went out, and went away into a field, near there, to console myself by uttering my plaint to God, and asking him still for the salvation of that person. But the time for that had passed; for, some moments after they had driven me out, and had driven out, in my person, all of God’s mercy, that unhappy soul was itself driven out of its own body by divine justice and banished from Heaven for all eternity.

“During the whole evening I felt my heart [77] filled with a bitterness that took away from me all inclination to sleep. Continually calling up before my mind’s eye the loss of that soul, which I loved and wished to save, but which had just been lost, I conceived then, much better than ever, the strange sorrow in the heart of JESUS,—who loved all men and wished to save them all; but knew, nevertheless, the prodigious multitude of those who were to be damned in the course of the ages. His regret was proportioned to the greatness of his love. That which I felt at the loss of this single soul overwhelmed my heart, whose love approaches not the love of Jesus, but has only some spark thereof. O God, what was the Savior’s state of heart, seeing himself filled with a universal regret [78] for the loss of all the damned! Oh, how small is the grief that

de celle que l'on ressent pour la perte des ames, quand on n'ignore pas tout à fait ce qu'elles valent. Les parolles de saint Paul qui décrit ses peines, me vinrent alors dans l'esprit, & il me sembloit que celles qui exprimoient la plus grande de ses souffrances, estoient celles cy: *Sollicitudo Ecclesiarum*, le soin des Eglises. Tandis que j'estois dans ces pensées, je fus estonné, que mon hôte me vint trouver avec un visage effaré, qu'il s'aprocha de moy, & me dit à l'oreille, que i'eusse à ne pas fortir le lendemain, ny mesmes de trois jours, du costé qu'est la Cabane de cette femme, qui venoit de mourir ce jour là mesme. Je conceu [79] d'abord qu'õ avoit formé le dessein de me casser la teste: alors toute l'amertume de mon cœur se dissipa & se châgea en une extreme ioye de me voir en danger de la mort pour le salut des ames. Je ne laiffay pas de l'interroger quelle raison me devoit obliger à ne pas aller de ce costé là: Et bien qu'il ne voulust pas que ie crusse qu'on avoit la pensée de me tuer, il m'en dit assez pour me le faire croire. Je fis ce que la prudence demandoit de moy, & luy répondis que je me contenterois durant ces trois jours d'aller faire mes instructions de l'autre costé du Bourg.

Pendant ce temps les Anciens furent presque toujours au Conseil pour arrester par presens ce furieux qui avoit resolu ma mort; dont le bruit fut porté bien tost jusques [80] à Onnontagué, & mit nos Peres & toutes les nations voisines en peine, iusques à leur faire envoyer des Expres pour sçavoir la verité de la chose. Cette affaire n'a pas eü plus de suite; tout est maintenant appaisé, & le Pere de Carheil continuë dans ses emplois ordinaires, sans aucune crainte.

Ce premier affront qu'il receut, ne fut qu'un essay

men feel for temporal losses, in comparison with that which one feels for the loss of souls, when one is not entirely ignorant of their worth! The language of saint Paul, who describes his own grief, came to my mind then; and it seemed to me that the words which expressed the greatest of his sufferings were these, *Sollicitudo Ecclesiarum*, 'the care of the Churches.' While I was in these thoughts, I was surprised at my host's coming to find me, with a frightened countenance: he came up to me and said in my ear that I must not go out the next day,—or, indeed, the next three days,—in the direction of the Cabin of that woman, who had just died on that very day. I apprehended [79] at once that a plot had been formed to kill me; then all the bitterness of my heart was dissipated, and changed into an intense joy at seeing myself in danger of death for the salvation of souls. I failed not to ask him what reason there was to compel me not to go in that direction; and although he did not wish me to think that any one entertained the thought of killing me, he told me enough to make me think so. I did what prudence demanded of me, and answered him that I would content myself, during those three days, with going to give my instructions in the other part of the Village.

“Meanwhile the Elders were almost constantly in Council, to arrest, by means of presents, the course of that furious man, who had resolved on my death. The report of this affair was soon carried as far [80] as Onnontagué, and gave anxiety to our Fathers and all the neighboring nations,—even to the extent of making them send Messengers, to learn the truth of the matter.” That affair had no further conse-

de son courage, & comme pour le disposer à en souffrir un autre que luy fit un jeune guerrier qui le chassa de sa Cabane; parce que le Pere ne put souffrir qu'il luy dit qu'en faisant cuire du blé-d'Inde sous la cendre, il alloit faire cuire le maître de sa vie. Ce sont les deux feuls mauvais traitemens qu'on luy a fait dans le Bourg d'Oiogouen, composé de plus de deux mil ames, & où l'on conte [81] plus de trois cent guerriers.

La priere ne donne pas la mesme crainte de la mort que le Baptême. Plusieurs guerriers, & quantité de femmes viennent prier Dieu; les enfans mesmes sçavent dé-jà leurs prieres par cœur. La connoissance des Commandemens de Dieu est devenue commune dans les familles, & l'on est si porté à les apprendre, que l'on demande à prier Dieu en pleine rue.

L'yvrognerie qui a pénétré jusques aux Oiogouens y a fait beaucoup de degats, & a beaucoup empesché le progres de l'Evangile. Le Pere nous escrit de là, qu'il est constant que plusieurs ne boivent que pour s'enyvrer, qu'ils le disent hautement, qu'ils le chantent, avant que de le faire, & qu'on les entend crier: ie vas perdre la teste, ie vas boire [82] de l'eau qui oste l'esprit.

Le nombre des personnes baptisées est de vingt-huit, dont la moitié sont dé-jà morts dans les dispositions que l'on croit suffisantes pour aller au Ciel.

quences: all is quiet now, and Father de Carheil continues in his ordinary occupations without any fear.

This first affront that he received was only a trial of his courage, and as if to prepare him to suffer another one,—offered him by a young warrior, who drove him from his Cabin because the Father would not allow him to say that, in roasting Indian corn in the ashes, he would roast the master of his life. These two are the only ill-treatments that were offered him in the Village of Oiogouen, which is composed of more than two thousand souls, and in which are counted [81] more than three hundred warriors.

Prayer does not inspire the same fear of death as Baptism. Several warriors and a great many women come to pray to God; and even the children already know their prayers by heart. The knowledge of God's Commandments has become common in the families, and there is such an inclination to learn them that people ask to pray to God on the open street.

Drunkenness, which has penetrated as far as the Oiogouens, has wrought great havoc among them, and has greatly hindered the progress of the Gospel. The Father writes us from there that he is certain that some drink only to intoxicate themselves; that they say so openly, and sing their intention to do so, before executing it, and that they are heard to shout: "I am going to lose my head; I am going to drink [82] of the water that takes away one's wits."

The number of persons baptized is twenty-eight, of whom one-half have already died in a disposition thought to be such as to ensure their going to Heaven.

CHAPITRE V.

DE LA MISSION DE SAINT MICHEL DANS LE PAYS DES
TSONNONTOUËANS, OU NATION DE LA
GRANDE MONTAGNE.

TSONNONTOUAN est de toutes les nations Iroquoïses, où nous ayons esté, la plus éloignée de nous, & ses habitans estans les plus reculez à nostre égard, nous les ap[pel]lons Iroquois superieurs. L'on comte d'icy là environ cent quatre-vingt lieuës. Ce pays est de tous celuy, qui donne de plus belles esperances: [83] ce qui a obligé Pere Iacques Fremin, Superieur de toutes les Missions Iroquoïses, d'y aller pour y commencer une nouvelle Eglise. Nous avons sceû par des lettres des autres Missionnaires qu'estant parti d'Agnié le 10. du mois d'Octobre 1668. il visita en passant les autres Missions, & arriva le premier jour de Novembre à Sonnontouan; & qu'il y fut receu avec tous les honneurs que ces peuples rendent aux Ambassadeurs extraordinaires. Nous avons aussi appris que les Capitaines luy ont basti une Chapelle, & qu'il ne s'y trouve personne qui ne fasse paroistre de l'inclination pour le Christianisme. Mais on ajoute que les anciens Hurons captifs, ont entre tous les autres, une affection particuliere pour la Foy, De plus l'on a écrit qu'il a baptisé [84] dans l'espace de quatre mois soixante personnes moribondes, dont trente trois sont comme l'on croit allez dans le Ciel, par une sainte mort; mais que le cours de ces heureux

CHAPTER V.

OF THE MISSION OF SAINT MICHEL IN THE COUNTRY
OF THE TSONNONTOUANS, OR "NATION OF
THE GREAT MOUNTAIN."

TSONNONTOUAN¹¹ is, of all the Iroquois nations where we have been, that farthest from us; and its inhabitants being most remote as far as we are concerned, we call them "the upper Iroquois." From us to them, one reckons about a hundred and eighty leagues. That country is the one, of all, that gives the fairest hopes,—[83] which has obliged Father Jacques Fremin, Superior of all the Iroquois Missions, to go there and start a new Church. We have learned, through letters from the other Missionaries, that, setting out from Agnié on the 10th of the month of October, 1668, he visited the other Missions on his way, and arrived, on the first day of November, at Sonnontouan; and that he was received there with all the honors that those peoples render to Envoys extraordinary. We have also learned that the Captains have built him a Chapel, and that there is no one who does not show some inclination for Christianity; but it is added that, of them all, the old Huron captives have a special affection for the Faith. Moreover, it has been written to us that there were baptized, [84] in the space of four months, sixty dying persons, of whom thirty-three, as is believed, died a holy death and went to Heaven; but that the course of these happy successes

succes a esté bien-tost arresté. Les Iongleurs ont fait en forte que fort peu de gens vont prier Dieu, fans parler de la guerre qui se prepare contre les Outaouacs Algonquins, laquelle brouillera beaucoup les affaires, & retardera infalliblement les progres de la Foy parmy ces peuples. Neantmoins l'on a sceû que les plus considerables du pays ont arresté à la sollicitation du Pere trois partis de leurs guerriers qui se dispoient à aller en guerre. Trois prisonniers que le Pere Aloez a amené icy avec luy cette année, & qu'il a rendus aux Iroquois de la part de Monsieur de Courcelle [85] nostre Gouverneur, affermiront fans doute la paix qui a esté faite entre les Iroquois & les Outaouacs, sur tout dans un temps, où ceux là ont la nation des Loups & des Andastogué sur les bras, & qu'ils craignent plus que iamais les armes de la France.

Ce sont à peu près les choses que nous avons apprises cette année de cette Mission, n'ayant receu aucune lettre du Pere Fremin. Vn François revenu de puis peu de ce pays là, nous a asseuré que le Pere s'estoit mis en chemin pour venir à Quebec avec les Ambassadeurs de Sonnontouan, fans qu'il ait bien pû sçavoir la cause de leur Ambassade. On croit que ces Ambassadeurs viennent pour confirmer la paix & demander la protection de Monsieur nostre Gouverneur, qui [86] est maintenant devenu par son courage, & par sa bonne conduite, l'arbitre general, & le maistre de tous les differents, & de toutes les guerres de ces Sauvages.

was soon arrested. The Jugglers have taken such action that very few people go to pray to God without speaking of the war, for which preparation is being made, against the Algonquin Outaouacs,—which will seriously disarrange matters, and will infallibly retard the progress of the Faith among those peoples. Nevertheless, it has been learned that, at the Father's solicitation, the most influential men of the country have stopped three detachments of their warriors who were making ready to go to war. Three prisoners whom Father Aloeze has brought hither with him, this year, and given over to the Iroquois from Monsieur de Courcelle, [85] our Governor, will undoubtedly strengthen the peace that has been made between the Iroquois and the Outaouacs,—and the more so at a time when the former have the nation of the Loups and that of the Andastogué on their hands, and fear more than ever the arms of France.

These are, in general, the things that we have, without having received any letter from Father Fremin, learned this year about that Mission. A Frenchman, returning a little while ago from that country, informed us that the Father had started to come to Quebec, with the Ambassadors from Sonnontouan; but he was unable to state the reason of their Embassy. It is believed that these Ambassadors are coming to ratify the peace, and ask the protection of Monsieur our Governor, who [86] has now become, by his courage and by his good management, the general arbiter and umpire in all the differences and all the wars of these Savages.

CHAPITRE VI.

DE LA MISSION DE LA POINTE DU SAINT ESPRIT DANS
LE PAYS DES ALGONQUINS OUTAOUACS.

LA Mission des Outaouacs est maintenant une des plus belles de la nouvelle France. Le manquement de toutes choses, le genie brutal de ces Sauvages, l'éloignement de trois ou quatre cents lieues, le nombre des peuples, & la promesse qu'une nation toute entiere vient de faire au Pere Aloez en [87] fuite d'un conseil general, d'embrasser la Foy Chrestienne, font toutes choses, qui font souhaiter cette Mission avec un zele tres-ardent à tous nos Missionnaires.

Le Pere Aloez estant descendu cette année à Quebec pour mettre entre les mains de Monsieur de Courcelle, les Captifs Iroquois qu'il avoit rachetez de sa part, des Outaouacs, & pour demander quelques secours de nos Peres, le fort est heureusement tombé sur le Pere Claude Dablon, qui a esté envoyé pour estre Superieur de ces Missions d'enhaut, nonobstant les grands fruits qu'il faisoit icy, & la necessité pressente qu'on y avoit de sa personne.

Le premier lieu que l'on rencontre de ces nations superieures, qui font presque toutes Algonquines, [88] est le Sault éloigné de Quebec de plus de deux cent lieues. C'est là où les Missionnaires se font postez, comme à l'endroit le plus commode pour leurs employs Apostoliques; les autres peuples ayans

CHAPTER VI.

OF THE MISSION OF POINTE DU SAINT ESPRIT IN THE
COUNTRY OF THE OUTAOUAC ALGONQUINS.

THE Mission of the Outaouacs is now one of the finest in new France. The scarcity of all things, the brutal disposition of those Savages, the remote situation,—three or four hundred leagues away,—the number of the tribes, and the promise that an entire nation has just made to Father Aloez, [87] after a general council, to embrace the Christian Faith,—all these are things that make all our Missionaries wish for that Mission with a very ardent zeal.

When Father Aloez went down this year to Quebec, to deliver to Monsieur de Courcelle the Iroquois Captives that he had ransomed in his name from the Outaouacs, and to ask for some aid from our Fathers, the lot happily fell on Father Claude Dablon. He has been sent to be the Superior of those upper Missions, notwithstanding the abundant fruits he was reaping here, and the pressing necessity felt for his presence here.

The first place where one meets those upper nations, who are almost all Algonquin, [88] is the Sault, more than two hundred leagues distant from Quebec. It is there that the Missionaries have stationed themselves, as the place best suited for their Apostolic labors,—the other tribes having been accustomed for some years to betake themselves

accoustumé de se rendre là depuis quelques années, pour descendre en traite à Mont-real ou a Quebec. L'on s'est mis aux pieds du rapide de la Riviere du costé du Midy, environ sous le 46. degré d'Elevation du Pole, & il s'en faut bien que le froid ne soit là aussi grand qu'il est icy; quoy que nous soyons presque dans la mesme elevation du Pole.

Vn autre lieu éloigné du Sault de cent cinquante lieuës, qu'on a choisi particulièrement pour y prescher l'Evangile, s'appelle la Pointe du saint Esprit. L'occasion [89] de cet establisement a esté la guerre des Iroquois, laquelle avoit chassé de leur pays, la plus part des Sauvages d'enhaut, qu'elle avoit ramassez en ce lieu là. Le Pere Aloez ayant trouvé dans un mesme Bourg ce grand nombre de nations, s'est heureusement servi de cette fuite, qui avoit reuni tant de monde, & qui luy avoit esté mesnagée par la divine Providence, pour annoncer nos Mysteres à cette multitudes de peuples, & justifier ainsi la Divine Justice, n'y ayant lieu si reculé dans ce Nouveau-monde, où ce Pere n'ayt tasché de faire entendre l'Evangile.

Dieu a trouvé de ses Eleus en chaque nation, pendant le temps que la crainte des Iroquois les a tenus assemblez. Mais enfin le danger estant passé, chaque peuple s'est [90] retiré en son pays. Les uns sont retournez à la Baye des Puants, les autres sont allez au Sault, où les Missionnaires ont resolu de faire deormais leur principale demeure: le reste est demeuré à la Pointe du S. Esprit. On a dessein de bastir trois Eglises dans ces trois principaux endroits de cette extremité du monde. Il y en a dé ja deux de faites, l'une à la Pointe du S. Esprit, & l'autre au

thither, in order to go down to Mont-real or Quebec to trade. A location has been chosen at the foot of the rapids in the River, on the South side, nearly under the 46th degree of Latitude; and the cold is much less severe there than it is here, although we are in nearly the same latitude.

Another place, distant a hundred and fifty leagues from the Sault, which has been chosen with the special design of preaching the Gospel there, is called *Pointe du saint Esprit*. The occasion [89] of this settlement was the Iroquois war, which had driven out from their country the greater part of the upper Savages and had gathered them together in that place. Father Aloez, having found that great number of nations all in one Village, made a happy use of their flight,—which had brought together so many people, and had been ordered for him by divine Providence,—to proclaim our Mysteries to that assemblage of tribes, and thus to justify the Divine Justice. There is no place in this New world so remote that this Father has not striven to make the Gospel heard there.

God found some of his Elect in each nation, during the time while the fear of the Iroquois kept them thus together. But at length the danger has passed away, and each tribe has [90] retired to its own country,—some returning to Baye des Puants; others going to the Sault, where the Missionaries have decided to make henceforth their principal abiding-place; and the rest remaining at *Pointe du St. Esprit*. It is planned to build three Churches, in these three principal places of this end of the world. There are two already established,—one at *Pointe du St. Esprit*, and another at the Sault. Father Aloez is preparing

Sault; le Pere Aloez se prepare à son retour de Quebec, pour aller à la Baye des Puants, y établir la troisième Eglise.

Jamais l'Evangile n'eut en ce pays une plus belle ouverture, & l'on ne peut manquer à present de ce costé là que d'Ouvriers: car la moisson est aussi abondante qu'elle puisse estre. L'Iroquois à qui on a rendu trois de ses captifs, & à qui l'on doit [91] encore rendre les autres, fera ravi de continuer la paix avec les Outaouacs, ayant sur les bras la guerre de la nation des Loups, & des Andastogué. L'on nous écrit mesme de Mont-real que les Onnontagueronnons iront le printemps prochain au Sault en Ambassade pour confirmer la paix par des presents; tant s'en faut qu'il y ait de guerre à craindre: ainsi les chemins seront libres au commerce des François & ouverts aux Ouvriers de l'Evangile. Neantmoins l'esprit de ces peuples estant fort changeant, il nous laisse toujours quelque sujet de craindre que la paix ne soit pas de si longue durée.

Comme la pointe du saint Esprit a esté jusques à maintenant le sieges de toutes ces Missions superieures, ie vay commencer à declarer [92] les progres de l'Evangile, & l'establissement du Royaume de Dieu en ce lieu là: mais il faut en mesme temps ne pas obmettre les grands obstacles que l'on y trouve.

La dissimulation qui est naturelle à ces Sauvages, & une certaine condescendance dans laquelle on élève en ce pays là les enfans, leur fait approuver tout ce que l'on dit, & les empesche de témoigner jamais rien de contraire aux sentimens d'autrui, quand mesme ils scauroient que ce qu'on leur dit, n'est pas veritable. Il faut joindre à cette dissimulation,

to go to Baye des Puants, on his return from Quebec, to found the third Church there.

Never did the Gospel have a more auspicious opening in this country, and the only thing lacking in that direction at present is Workers; for the harvest is as abundant as it can be. The Iroquois, to whom three of their captives have been restored, and to whom [91] the others are still to be given back, will be delighted to continue the peace with the Outaouacs, having on their hands the war with the nation of the Loups and that with the Andastogués. We have even received word from Mont-real that the Onnontagueronnons are going on an Embassy next spring to the Sault, to confirm the peace by presents; so far are we from having any war to fear. Thus the roads will be free for the commerce of the French, and open to the Gospel Laborers. Still, the temper of these tribes, being very fickle, always leaves us some ground for fearing that the peace may not be of very long duration.

As Pointe du saint Esprit has been hitherto the seat of all those upper Missions, I am going to begin to relate [92] the progress of the Gospel, and the establishment of the Kingdom of God, in that place; but at the same time I must not fail to mention the great obstacles that are encountered there.

Dissimulation, which is natural to those Savages, and a certain spirit of acquiescence, in which the children in that country are brought up, make them assent to all that is told them; and prevent them from ever showing any opposition to the sentiments of others, even though they may know that what is said to them is not true. To this dissimulation must be added stubbornness and obstinacy in following

l'opiniâtreté, & l'obstination à fuiure entierement leurs penfées, & leurs defirs: ce qui a obligé nos Peres à ne pas recevoir fi aifement au Baptesme les adultes, qui d'ailleurs font éleuez dās l'[i]dolatrie & dans le libertinage.

[93] Mais enfin Dieu m'a fait connoître après plusieurs épreuves, dit le Pere Aloez dans son Journal, & dans une de fes lettres écrite du Sault le 6. de Juin 1669. qu'il plaifoit à fa Divine Majesté de faire misericorde à une nation particuliere, qui veut toute entiere embrasser la Foy Chrestienne. Elle est une des plus nombreuses, elle est paisible, & ennemye de la guerre, & s'appelle Queuës coupées; mais elle est d'ailleurs si portée à railler qu'elle avoit-jusques à cette heure fait de nostre Foy, un jeu d'enfans. Ce peuple a eu la premiere connoissance de l'Evangile dans le grand Lac Huron son vray pays, du temps que nos Peres y estoient; & fut apres instruite au lieu où elle est maintenant, par le feu Pere Menard. Enfin pendant les deux ou trois ans, [94] que le Pere Aloez a demeuré avec eux, on a tousiours continué à les instruire, sans qu'ils ayent embrassé la Foy, jusques à l'Efté dernier, que les Anciens ont harangué en sa faveur dans leurs Cabanes, dans leurs Confeils, & dans leurs festins.

C'est ce qui m'a obligé, dit le Pere Aloez, de passer l'Hyver avec eux à la Pointe du saint Esprit pour les instruire. Du commencement ayant esté appelé à un de leurs Confeils, je leur fis sçavoir les nouvelles que deux François venoient de m'apporter, & leur dis qu'enfin je me voyois obligé de les quitter, pour aller au Sault, parce que depuis trois ans que j'estois avec eux, ils ne vouloient pas embrasser nostre sainte Foy,

entirely their own thoughts and wishes; this has obliged our Fathers not to admit adults so easily to Baptism,—they being, moreover, brought up in idolatry and licentiousness.

[93] “ But finally,” says Father Aloez in his Journal, and in one of his letters written at the Sault on the 6th of June, 1669, “ God caused me to know, after several trials, that it pleased his Divine Majesty to show pity to one nation in particular that desires, every member of it, to embrace the Christian Faith. It is one of the most populous; it is peaceful, and an enemy to warfare, and it is called the *Queuës coupées*; ¹² but it is, besides, so addicted to raillery that it had, up to that time, made child’s play of our Faith.” This people gained their first acquaintance with the Gospel in their own country, by the great Lake Huron, at the time when our Fathers were there; and they afterward received instruction from the late Father Menard, in the place where they are now. Finally, during the two or three years [94] that Father Aloez spent with them, they continued to receive instruction constantly, without embracing the Faith,—until last Summer, when the Elders made speeches in its favor in their Cabins, in their Councils, and at their feasts.

“ That was what obliged me,” says Father Aloez, “ to pass the Winter with them at *Pointe du saint Esprit*, for the purpose of instructing them.” ¹³ In the beginning of the season, having been called to one of their Councils, I let them know the news that two Frenchmen had just brought me; and told them that at length I felt myself obliged to leave them, in order to go to the Sault, because, after my three years among them, they were unwilling to embrace

n'y ayant que des enfans & quelques femmes qui priaissent Dieu. Je leur adjoustay [95] que j'abandonnois à l'heure mesme ce lieu, & que j'allois secouer la pouffiere de mes fouliers, je les dechauffay en effet, & en secoüay la pouffiere en leur presence, pour marque que je les quittois tout à fait, ne voulant rien emporter d'eux avec moy, non pas mesme la pouffiere qui s'attache aux fouliers. Je leur fis sçavoir que les Sauvages du Sault m'avoient appelé, fouhaitans d'estre Chrestiens, & que je les allois trouver pour les instruire: Que si dans quelques années ils ne se faisoient pas Chrestiens, je ferois la mesme chose à ceux du Sault que je leur faisois alors.

Pendant tout ce discours, je lisois sur leur visage la peur que je leur avois causée dans le cœur, & les laissant deliberer, ie me retiray sur l'heure dans la resolution de m'en [96] aller au Sault. Mais un accident m'ayant retenu par une providence speciale de Dieu, je fus bien-tost le tefmoin de leur changement que l'on ne peut attribuer qu'à un coup extraordinaire de la grace. Ils ont d'un commun consentement exterminé entierement la Polygamie. Ils ont aboli les sacrifices qu'ils avoient accoustumé de faire à leurs genies. Ils ont refusé de se trouver à toutes les superstitions qui se font par les autres nations voisines: en un mot ils ont tefmoigné vne ferveur semblable à celle des Chrestiens de la primitive Eglise, & une tres-grande assiduité à tous les devoirs des veritables Fideles. Tous se sont venus rendre auprez de la Chapelle, afin de faciliter pendant l'Hyver à leurs femmes & à leurs enfans, les instructions qu'on leur donne; [97] & ne pas perdre un jour sans venir prier Dieu dans l'Eglise.

our holy Faith,—there being only children, and some women, who prayed to God. I added [95] that I should leave that place immediately, and that I was going to shake the dust from my shoes; indeed, I took my shoes off in their presence, in proof that I was leaving them altogether, and did not wish to take anything from them away with me, not even the dust that clung to my shoes. I informed them that the Savages at the Sault, wishing to become Christians, had called me, and that I would go to them and instruct them; but that if, after some years, they did not become Christians, I would do the same thing to those at the Sault that I was doing to these now.

“During all this address I read, on their faces, the fear that I had inspired in their hearts; leaving them then to deliberate, I immediately withdrew, with the intention of [96] going away to the Sault. But an accident having detained me, by a special providence of God, I was soon a witness to a change on their part that can only be attributed to an extraordinary stroke of grace. By common consent, they abolished Polygamy entirely; they did away with the sacrifices that they had been accustomed to offer to their genii; they refused to be present at any of the superstitious ceremonies observed by the other nations in the vicinity; in a word, they showed a fervor like that of the Christians of the primitive Church, and a very great assiduity in all the duties of true Believers. They all took up their abode near the Chapel, in order to facilitate for their wives and children, during the Winter, the instruction that is given them, [97] and in order not to let slip a single day without coming to pray to God in the Church.”

Voilà en general quel est l'estat de la Mission de la Pointe du saint Esprit, ie vas rapporter maintenant en particulier quelques conversions les plus remarquables. Vn vieillard qui mourut le jour de Noel apres s'estre disposé à la mort, en va faire l'ouverture.

Les Sauvages ont dit au Pere Aloez qu'après son Baptême il avoit eu une vision de deux chemins, dont l'un conduisoit en haut, & l'autre en bas; & qu'il avoit pris celuy d'enhaut, ainsi qu'il l'avoit raporté luy mesme; mais qu'il avoit eu grande peine à le suivre; car il estoit fort estroit & difficile. Ils ont adjousté qu'il avoit veu le chemin d'enbas comme fort large & battu tel que l'est celuy qui cōduit d'un Bourg [98] à autre. Je ne puis passer sous silence le Baptême du premier adulte de cette nation. Comme il a esté leur Capitaine, & homme d'un esprit bien fait & propre pour le Christianisme; il a esté le premier qui a harangué en faveur de la Religion Chrestienne, & qui a dit publiquement que les mysteres qu'on leur prechoit estoient veritables, & que pour luy il estoit resolu d'obeir au Pere. Il s'appelloit Kekakoung. Cette sainte liberté à parler pour la Foy a comme donné le branle à tous les esprits & les a portés à se soumettre à l'Evangile.

Vn homme âgé de soixante ans n'a pas eu beaucoup de peine à se faire Chrestien; il a asseuré le Pere Aloez, que durant toute sa vie il auoit reconnu un grand Genie, qui renfermoit en soy le Ciel & la Terre; [99] qu'il l'avoit toûjours invoqué dans ses sacrifices, & qu'il en avoit receu du secours dans les necessitez pressentes. On luy a donné le nom de Ioseph à son Baptême.

L'exemple d'un autre vieillard confirme la mesme

Such, in general, is the state of the Mission at Pointe du saint Esprit. I am going now to describe in detail some of the most remarkable conversions. An old man who died on Christmas day, after preparing himself for death, shall head the list.

The Savages told Father Aloez that, after his Baptism, he had had a vision of two roads, one of which led upward, and the other downward; and that, according to his own account of the matter, he had taken the former, but that he had had much trouble in following it, as it was very narrow and difficult. They added that he had seen the downward road as very wide, and well-trodden, like that which leads from one Village [98] to another. I cannot pass in silence the Baptism of the first adult of that nation. As he was their Captain, and a man of excellent understanding, well fitted for Christianity, he was the first to make a speech in favor of the Christian Religion, and to say publicly that the doctrines that were preached to them were true, and that, for his part, he was resolved to obey the Father. His name was Kekakoung. That holy freedom in speaking for the Faith gave the impulse, as it were, to all their minds, and inclined them to submit to the Gospel.

One man sixty years of age did not have very much trouble in becoming a Christian: he assured the Father that all his life long he had acknowledged a great Spirit who included in himself Heaven and Earth; [99] that he had always invoked him in his sacrifices; and that he had received help from him in pressing need. The man was given the name of Joseph at his Baptism.

The example of another old man confirms the

chose. Il raconte avec de grands sentimens de reconnoissance envers ce souverain Genie qui l'a conservé, que lors qu'ils quitterent leur pays, ils furent obligez de s'enfuir sur les glaces du grand Lac des Hurons pour éviter les Iroquois, & la famine qui les poursuivoit par tout. Ils n'avoient nulles provisions, & ne faisoient subsister leurs familles, que du poisson qu'ils dardoient chaque jour sous les glaces. Or il arriva que soixante de leurs hommes estans allez au large, y chercher leur vie, y furent emportez par un [100] grand banc de glace, lequel fut detaché par l'impetuosité du vent. Plus de la moitié moururent ou de froid ou de faim. Ce vieillard fut conservé sur cette glace flotante durant l'espace de trente jours; & vint enfin aborder à une autre glace, & de là à terre ne pouvant assez rendre graces à ce Genie plus puissant que la faim, que le froid, que les glaces, que les vents & les tempestes auquel il avoit adressé sa priere.

Comme il entendit la premiere fois parler de Dieu, il reconnut d'abord que c'estoit ce puissant Genie qui l'avoit conservé, & il resolut des lors de luy obeir en toutes choses.

Enfin le Pere Aloez marque dans son Journal d'un autre homme de même âge, qu'il ne pouvoit assez s'estonner qu'il eut vecu si long-temps [101] sans la connoissance du vray Dieu; & qu'il luy avoit souvent dit pendant son instruction: Est-il possible, que nous autres vieillards, qui avons un peu d'esprit, ayons esté si long-temps aveugles, & que nous ayons pris pour des divinitez, des choses qui servent tous les jours à nos usages? Cent personnes de cette nation, partie adultes, partie Enfans ont dé-jà receu

same thing. He relates, with deep feelings of gratitude toward this sovereign Spirit who saved his life, that, when they left their own country, they were obliged to take flight on the ice of the great Lake of the Hurons, in order to escape the Iroquois and the famine that pursued them everywhere. They had no provisions, and maintained their families only on the fish that they harpooned each day under the ice. Now it happened that sixty of their men, who had gone out to seek the means of subsistence, were carried away by a [100] great field of ice that was detached by the violence of the wind. More than half died, either from cold or from hunger. This old man was preserved on that floating ice for the space of thirty days, and at length leaped upon another piece of ice, and thence to the land,—being unable to render sufficient thanks to that Spirit, more powerful than hunger, cold, ice, winds, and tempests, to whom he had directed his prayer.

When he heard about God for the first time, he recognized at once that he was that mighty Spirit who had saved him, and he resolved from that moment to obey him in all things.

Finally, Father Alopez observes, in his Journal, of another man of the same age, that he could not marvel enough that he had lived so long [101] with no knowledge of the true God; and that he had often said to him during his instruction: "Is it possible that we old men, who have a little sense, have been so long blind; and that we have taken for divinities things that serve every day for our use?" A hundred persons of that nation, partly adults, partly Children, have already received Baptism. As to the Hurons who took refuge in that country, thirty-eight

le Baptême. Pour les Hurons, qui se font refugier en ce pays là; trente-huit ont été baptisez. L'on conte encore, dans les autres nations, plus de cent personnes à qui on a donné le Baptême.

Vne fille âgée de quarante quatre ans ayant montré de la constance, & une affection singulière envers notre sainte Foy, a été enfin baptisée. Les occasions continuelles [102] où elle étoit, & les persécutions qu'elle souffroit à cause de sa beauté, faisoient craindre au commencement de luy donner le Baptême: Mais sa générosité l'a emporté, & elle dit hautement qu'elle ne se mariera jamais.

Elle a été confirmée dans cette résolution par les choses qu'elle avoit une fois ouï dire au Pere Aloez touchant la Virginité de la sainte Vierge, & de la chasteté que voient les filles Religieuses, & s'est retirée en son pays dans cette sainte pensée où elle aura le Saint Esprit pour seul directeur, jusques à ce qu'il plaise à Dieu d'y envoyer quelque Missionnaire.

Le Pere Marquette nous écrit du Sault, que la moisson y est fort abondante, & qu'il ne tient qu'aux Missionnaires de baptiser tous ceux [103] qui sont là au nombre de deux mille; mais l'on n'a pas osé jusques à cette heure se fier à ces esprits qui sont trop condescendants de peur qu'ils ne continuent après leur Baptême dans leurs superstitions ordinaires. On s'applique sur tout à les instruire, & à baptiser les moribonds, qui sont une moisson plus assurée.

have been baptized. In the other nations are counted over a hundred persons more, to whom Baptism has been given.

An unmarried woman, forty-four years of age, who had shown constancy and a singular affection toward our holy Faith, was at length baptized. The continual temptations [102] to which she was exposed, and the persecutions that she suffered on account of her beauty, made one fear at first to give her Baptism; but her noble spirit gained the day, and she declares openly that she will never marry.

She was confirmed in this resolution by what she had once heard Father Aloez say in regard to the Virginity of the blessed Virgin, and the vow of chastity taken by Nuns; and she went back to her own country with this holy purpose, in which she will have the Holy Ghost as her sole director until it shall please God to send some Missionary thither.

Father Marquette writes us from the Sault that the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, [103] to the number of two thousand. Thus far, however, our Fathers have not dared to trust those people, who are too acquiescent, and fearing lest they will, after their Baptism, cling to their customary superstitions. Especial attention is given to instructing them, and to baptizing the dying, who are a surer harvest.

CHAPITRE VII.

DE LA MISSION DE SAINTE CROIX DANS LE PAYS DES
MONTAGNAIS À TADOUSSAC.

LE Pere Henry Nouvel l'avoit iufques icy cultivée pendant quelques années; mais le Pere de Beaulieu ayant acquis en fort peu [de] temps affez de connoiffance de la langue Montagnaiſe pour faire [104] toutes ſes fonctions Apoſtoliques, il luy en a entierement laiſſé la charge. Cette facilité à entendre & à parler la langue de ces Sauvages d'enbas, a paru ſi extraordinaire aux Capitaines de cette nation qu'ils luy ont donné de concert, dans vn feſtin public le nom de celuy, qui entend, & parle leur langue. Côme ce ſont des peuples errants, accouſtumez à viure de leur chaffe, le Pere a eſté obligé de les fuiure par toutes les foreſts, pour entretenir cette Nouvelle Eglife dans la ferveur où le Pere Nouvel l'avoit laiſſée. Il ne ſe peut faire qu'on ne ſoufre beaucoup plus dans ces fortes de Miſſions errantes, que dans les ſedentaires. Apres cinq ou ſix ſemaines qu'il a eſté obligé de coucher ſur les neiges il a eſté attaqué d'un flux de ſang dont il eſt [105] malade déja depuis huit mois, & qui a épuifé la meilleure partie de ſes forces. Il n'attend neantmoins que le reſtabliffement de ſa ſanté pour ſe donner encore tout à ſes Sauvages, qui luy rendirent toute forte de ſervices durant ſa maladie, & qui ſe voyants ayez de luy, le deſirent avec une paſſion incroyable.

CHAPTER VII.

OF THE MISSION OF SAINTE CROIX IN THE MONTAGNAIS COUNTRY, AT TADOUSSAC.

FATHER Henry Nouvel had cultivated that Mission for some years before; but, Father de Beaulieu having in a very short time acquired sufficient acquaintance with the Montagnais language to perform [104] all his Apostolic functions, the entire charge of it was given over to him. This facility in understanding and speaking the language of the Savages down there seemed so extraordinary to the Captains of that nation, that they gave him, by unanimous consent, at a public feast, the name of "he who understands and speaks our language." As they are wandering tribes, accustomed to live by the chase, the Father has been obliged to follow them through all the forests, in order to maintain that New Church in the fervor in which Father Nouvel had left it. It is inevitable that one should suffer much more in that kind of wandering Mission than in the stationary. After five or six weeks, during which he was obliged to sleep on the snow, he was attacked with a hemorrhage, from which he has been [105] ill eight months already, and which has exhausted the better part of his strength. Yet he is only waiting for the recovery of his health to give himself again entirely to his Savages, who rendered him all kinds of services during his illness, and who,

Durant le temps qu'il se porta bien, il se donna tout à l'instruction de ces Barbares; il les disposa sur tout à une Communion generale par un jeûne solemnel, & par une Confession exacte de leurs pechez. Et une Chapelle ayant esté dressée dans ces vastes forests, la celebrité y fut si sainte que depuis long-temps l'on n'avoit vu une semblable ferveur dans des Sauvages.

[106] Tandis que le Pere de Beaulieu estoit dans la Mission de l'Ance de l'Assomption, bien avant dans le Saguenay, le Pere Nouvel étant destiné pour aller donner quelque secours aux Sauvages de Gaspé, éloignez de Quebec de six vin[g]t-lieues, dont la plupart entendent la langue Montagnaise, se preparoit à les aller trouver du costé du Sud; mais ayant esté droit à Tadoussac qui est du costé du Nord, il re[n]contra heureusement les Guaspeziens, qui sont maintenant sans pasteur; mais qui retiennent encore les bonnes impressions que les Missionnaires leur ont autrefois données. Tous se confesserent au nombre de soixante, & Communierent avec beaucoup de devotion. Une femme de cette nation bien instruite dans nos Mysteres les faisoit prier [107] Dieu tous les matins, & tous les soirs; & comme elle chantoit fort bien, elle leur entonnoit des Cantiques spirituels. Ainsi Dieu a soin de conserver ses enfans qui ont reçu le Baptême. Et pour avoir esté privés si long-temps d'Ouvriers Evangeliques, ils n'ont pas perdu la Foy qui leur est maintenant aussi chere que jamais.

Mais comme le lieu de leur chasse les faisoit aller du costé, où estoit le Pere de Beaulieu, le Pere Nouvel jugea plus à propos de les laisser à sa conduite & de retourner à Tadoussac, après s'estre déjà avancé environ douze lieues dans le Saguenay, pour assister

seeing themselves beloved by him, long for him with an incredible passion.

During the time that he was well, he gave his whole attention to the instruction of those Barbarians; he prepared them especially for a general Communion, by a solemn fast and a strict Confession of their sins. And, a Chapel having been erected in those vast forests, the solemnity was performed there with such holiness that a like fervor had not been seen among Savages for a long time.

[106] While Father de Beaulieu was at the Mission of Ance de l'Assomption, far away in the Saguenay, Father Nouvel was appointed to go and give some help to the Savages of Gaspé, who are situated a hundred and twenty leagues from Quebec, and of whom the greater part understand the Montagnais language. He prepared to go and seek them toward the South; but having gone straight to Tadoussac, which is toward the North, he luckily met the Guaspeziens, who are now without a pastor, but still retain the good impressions formerly made upon them by the Missionaries. All, to the number of sixty, confessed and received Communion with great devotion. A woman of that nation, well instructed in our Mysteries, made them pray [107] to God every morning and every evening; and as she was a very good singer, she sang them some spiritual Songs. Thus God takes care to preserve his children who have received Baptism. And, in spite of their having been so long deprived of Gospel Laborers, they have not lost the Faith, which is as dear to them now as ever.

But, as their hunting-ground called them in the direction where Father de Beaulieu was, Father

dans les choses de piété, les François qui passent là l'Hyver pour le commerce. Et ainsi les Sauvages, & les François ont pû estre également [108] secourus par les soins infatigables de ces deux Missionnaires.

Il faut joindre à la Mission de Tadouffac, celle des Papinachois, comme l'une de ses dependances. Ces peuples sont toujours errants dans les forests, & se rendent chaque année dans vn lieu, sur le grand fleuve de saint Laurens, pour leur commerce à cinquante lieux plus ou moins, au dessous de Tadouffac du costé du Nord.

Quantité de gens de cette nation, qui parlent tous Montagnais, ayant esté autrefois instruits & baptisez par nos Peres, retiennent encore les principes de l'Evangile; mais estant impossible de les assembler pour continuer à les instruire, il y en a peu qui n'ayent quelques superstitions. Neantmoins on tasche dans leurs assemblées generales de faire [109] ce que l'on peut pour les éclairer de la lumiere de nostre sainte Foy. Les Sauvages Chrestiens y apportent leurs enfans pour les faire baptiser par les Missionnaires, ou en leur absence, par des François bien instruits qui y vont en traite.

Vingt enfans & quinze adultes y ont esté baptisez cette année. Deux cent cinquante & six personnes outres les Sauvages de Sillery, & de Tadouffac qui estoient descendus aux Papinachois pour leur traite, y ont receu tout le secours possible avec un tres-notable profit de leurs ames.

Monseigneur de Petrée nostre Prelat estoit sur le point d'aller voir cette nouvelle Eglise, apres sa visite de Mont-real, & de tout le reste du pays, à dessein de conferer à ces nouveaux Chrestiens, le Sacrement

Nouvel deemed it more fitting to leave them in his charge, and to return to Tadoussac, after he had already advanced about twelve leagues into the Saguenay to give aid, in matters of piety, to the French who pass the Winter there for the purpose of trading. And thus Savages and French alike could be [108] aided by the indefatigable care of those two Missionaries.

To the Mission at Tadoussac must be added that of the Papinachois, as one of its dependencies. These tribes are always wandering in the forests, and betake themselves every year to a place on the great saint Lawrence river,—fifty leagues, more or less, below Tadoussac, toward the North,—for their trading.

A great many people of that nation, who all speak the Montagnais language, were formerly instructed and baptized by our Fathers, and still retain the principles of the Gospel; but as it is impossible to gather them together for a continuance of this instruction, there are few of them who have not some superstitions. Nevertheless, an attempt is made in their general assemblies to do [109] what one can to enlighten them with the torch of our holy Faith. The Christian Savages bring thither their children, to have them baptized by the Missionaries, or, in their absence, by some well-instructed Frenchmen who come there to trade.

Twenty children and fifteen adults have been baptized there this year. Two hundred and fifty-six persons, besides the Savages from Sillery and Tadoussac that had gone down to the Papinachois to trade, have received there all the aid possible, with very notable profit to their souls.

[110] de la Confirmation, & d'avoir le contentement de visiter cette Eglise naissante que l'on peut appeller la fille de ses foins, de ses prieres, & de ses larmes: Mais il a esté obligé de remettre ce voyage à l'année prochaine, n'estant pas asseuré s'il y auroit cette année une assemblée generale des Papinachois, aux lieux ordinaires.

Vous demanderez, comment il est possible que le Christianisme puisse subsister dans les forests, parmi des peuples errants qui se voyent obliger, pour ne pas mourir de faim, de se separer, en petites bandes, & de se faire des Cabanes fort esloignées les unes des autres, durant le peu de temps, qu'ils sejourneront en quelque lieu. C'est en cela mesme, que paroist admirablement la Divine providence, & le soin qu'elle, a de ses [111] Eleus. Les Sauvages qui habitent bien avant dans les terres, du costé du Nord, & qui ont eu la connoissance de Dieu, & de son Evangile, par le ministere de nos Peres, ont eux mesmes le soin de communiquer aux autres Sauvages de leur nation, cette connoissance qu'ils ont receüe, & deviennent ainsi eux mesmes des Apostres. On peut dire que ce sont des ames choisies pour le Ciel d'une façon particuliere. Ils aiment la priere: & ceux mesme qui sont encore infideles, ne laissent pas de venir presenter leurs enfans au Baptême, & quand quelque adulte Papinachois a esté baptisé, il est assez rare qu'il tombe dans l'Apostasie. L'exemple d'un Chrestien dans ces forests incultes est admirable.

Ce Sauvage, que le Pere Gabriel [112] Drouilletes avoit autresfois baptisé à Chikotimi, à trente lieues de Tadouffac, le long du Saguenay, l'année du grand tremblement de terre, a infiniment consolé le Pere

Monseigneur of Petræa, our Prelate, was on the point of going to see this new Church, after he had visited Mont-real and all the rest of the country, for the purpose of conferring on these new Christians the Sacrament [110] of Confirmation, and of having the pleasure of visiting this new-born Church which may be called the daughter of his care, his prayers, and his tears. But he was obliged to postpone that journey until next year, not being assured that there would be a general assembly of the Papinachois in the usual places this year.

You will ask how it is possible for Christianity to subsist in the woods, among wandering tribes who find themselves obliged, in order not to die of hunger, to separate into small bands and make themselves Cabins very far apart, during the little time that they sojourn in any place. It is in that very thing that is admirably manifested Divine providence, and the care that he takes of his [111] Elect. The Savages who dwell far inland toward the North, who have gained a knowledge of God and of his Gospel through the ministry of our Fathers, take it upon themselves to communicate this knowledge that they have received to the other Savages of their nation, and thus become themselves Apostles. It can be said that they are souls chosen for Heaven in a special manner. They love prayer, and even those who are still infidels do not fail to come and present their children for Baptism; and when some adult Papinachois has been baptized, it is comparatively rare for him to fall into Apostasy. The example of one Christian in these waste forests is admirable.

This Savage, whom Father Gabriel [112] Drouilletes had formerly baptized at Chikotimi,—thirty leagues

Nouvel dans sa dernière Mission des Papinachois. Comme je luy faisoit rendre conte [*sc.* compte] de l'estat de son ame & de sa Foy, dit ce Pere dans une de ses lettres, il me respondit ainsi. Je n'ay veu qu'une seule fois les François depuis mon Baptême & après avoir esté instruit & baptisé par le Pere Drouilletes, je me suis abstenu depuis de recourir au Demon; i'ay toujours fait la priere qu'il m'enseigna, & ie conte le matin avec mes doigts les dix fois que je dis: Vous qui avez tout fait, ayez pitié de moy; & le soir je repete cinq fois la même priere.

L'on peut dire en general, que [113] cette nation qui prend son nom de son sous rire presque continuel, est une des plus flexibles, & qu'elle donne aujourd'huy plus que jamais de belles esperances du costé du Nord, tandis que les autres Missionnaires travaillent infatigablement dans le pays des Iroquois d'enhaut, & d'enbas, & parmi les peuples les plus éloignez vers le Midi & l'Occident.

Après que le Pere Nouvel fut retourné de sa Mission des Papinachois, l'on prit enfin la resolution de remplir la place du fameux Capitaine Noel Tekouërimat qu'on avoit laissé par l'honneur qu'on rendoit à sa vertu, & à son courage, sans successeur depuis plusieurs années, selon la coutume des Sauvages.

Les parents du defunct, à qui il [114] appartient de nommer celui qui doit succeder au mort, jetterent les yeux sur Negaskaouiât Capitaine de guerre de Tadoussac: ils le presenterent à toutes les Nations assemblées à ce dessein à Sillery. C'est la que l'on cré le premier Capitaine, & où il a coutume de résider. Cependant l'on avoit préparé un grand festin pour regaler toutes ces Nations au despens des parents

from Tadoussac, along the Saguenay,—in the year of the great earthquake, was a source of infinite comfort to Father Nouvel in his last Mission among the Papinachois. “When I had him give an account of the state of his soul and of his Faith,” says this Father in one of his letters, “he answered me as follows: ‘I have seen the French only once since my Baptism; and after having been instructed and baptized by Father Drouilletes, I have since abstained from having recourse to the Demon. I have always prayed as he taught me, and I repeat every morning ten times, keeping count on my fingers: “You who have made all things, take pity on me.” And in the evening I repeat the same prayer five times.’”

It may be said in general that [113] this nation, which takes its name from its almost continual smiling, is one of the most flexible; and that it gives to-day, more than ever, fair hopes for the North; while the other Missionaries work tirelessly in the country of the upper and lower Iroquois, and among the most distant tribes toward the South and the West.

After Father Nouvel had returned from his Mission among the Papinachois, it was at length decided to fill the place of the famous Captain Noel Tekouerimat,—which, out of honor rendered to his virtue and courage, had been left without a successor for several years, according to the custom of the Savages.

The relatives of the deceased, whose [114] duty it is to name the one who is to succeed him who has died, cast their eyes on Negaskaouat, a Tadoussac war Captain. They presented him to all the Nations, assembled to receive him at Sillery, where the leading Captain is appointed, and where he is

qui devoient adopter Negaskaoüat, & luy donner le nom de Tekoüerimat avec sa charge; ce qui s'appelle parmi eux ressusciter un Capitaine.

Pour commencer la ceremonie, on déchauffa le nouveau Capitaine, & on luy osta les anciens habits, ensuite les parents luy en donnerent de nouveaux. Mais il y eut icy quelque chose de changé [115] des solemnitez ordinaires, car le nouveau Teycorimat fut entierement habillé à la Francoise, & au lieu du tour de teste, que la femme du defunt avoit accoustumé de mettre sur la teste de celui qui ressuscite son feu Mary, la femme de l'ancien Teykorimat mit sur la teste de Negaskaoüat un chapeau orné d'un fort beau tour de plumes. L'affection que l'ancien & le nouveau Teykorimat ont tousiours temoignée aux François, a esté l'une des causes du changement de cette ceremonie.

Le festin estant préparé, on fit les harangues ordinaires, avec les presents qui les accompagnent. Le Pere Nouvel fit l'ouverture, où il representa trois choses au nouveau Capitaine. Premièrement il l'exhorta à la mesme pieté que son [116] Predecesseur avoit tousiours fait paroistre. Secondement il le porta à continuer d'avoir pour les François la mesme affection que son Pere qu'il ressuscitoit, autant par ses exemples, que par son nom de Teykorimat. En troisiéme lieu, il luy remontra l'obligation qu'il avoit de maintenir les siens dans la Foy & dans l'obeissance, qu'ils doivent à nostre invincible Monarque.

Aprés la harangue, les parens de l'ancien Capitaine firent les presents selon la coustume à toutes les Nations presentes. Là se trouverent les François, les Algonquins, les Montagnais, les Gaspesiens, les

accustomed to dwell. Meanwhile a great feast had been prepared, to regale all these Nations, at the expense of the relatives who were to adopt Negaskaouat and give him, with his charge, the name of Tekouerimat—a process which, among them, is called “resuscitating a Captain.”

To begin the ceremony, the new Captain's shoes were taken off and the clothes he had been wearing were removed; whereupon the relatives of the deceased gave him new garments. But here there was introduced something different [115] from the ordinary solemnities; for the new Teykorimat was clothed entirely in French dress, and, instead of the tall head-dress that the wife of the deceased had been wont to place on the head of him who resuscitated her late Husband, the wife of the old Teykorimat put on Negaskaouat's head a cap adorned with a very handsome tuft of feathers. The affection that the old and the new Teykorimat always showed for the French was one of the reasons for the variation in that ceremony.

The feast being ready, the customary speeches were delivered, with the presents accompanying them. Father Nouvel spoke first, and brought three things to the new Captain's attention. First, he exhorted him to maintain the same piety that his [116] Predecessor had always manifested. Secondly, he urged him to continue to have for the French the same affection as his Father, whom he was restoring to life as much by his example as by his name of Teykorimat. In the third place, he again pointed out to him the obligation that he was under to keep his people true to the Faith, and the obedience they owed to our invincible Monarch.

Abnaquiois, les Etechemins, les Poiffons blancs, les Nipiffiriniens & les Hurons. Le premier present fut pour Monsieur de Courcelle, [117] nostre Gouverneur, & il fut mis entre les mains du Pere de Beaulieu pou[r] luy estre presenté au premier jour. Le second se fit au Pere Charles Albanel, ancien Missionnaire, qui avoit le soin de la Mission de Sillery, laquelle est la premiere & la principale de toutes. L'on vint ensuite à faire à chaque Nation un present pour les faire reffouvenir que celuy qui s'appelloit autresfois Negaskaouiât, s'appelle maintenant Teykorimat.

Les presents de Colliers de Porcelaine estant faits, le Pere Albanel harangua à son tour, & se conjoüit avec le nouveau Capitaine, d'avoir en sa personne un autre Teykorimat, avec ses vertus, & son affection pour les François: puis se tournant vers toutes les Nations [118] qui estoient presentes, il les exhorta à aymer la Foy que tous avoient embrassée & à fuir le vice, qui les feroit infailliblement perir, s'ils n'y renonçoient. La ceremonie du jour finit par le festin.

Le lendemain tous les Capitaines Sauvages ayant à leur teste Teykorimat habillé à la Françoisse, la cane à la main, allerent saluer Monsieur de Courcelle nostre Gouverneur, & le reconnoistre. Il luy demanderent la protection du Roy, dont ils sont les subjets, & son assistance particuliere pour empescher parmi eux les defordres des vices: puis tous se retirerent.

After the speech, the relatives of the former Captain made the customary presents to all the Nations present. There were assembled the French, the Algonquins, the Montagnais, the Gaspesiens, the Abnaquiois, the Etechemins, the Poissons blancs, the Nipissiriniens, and the Hurons. The first present was for Monsieur de Courcelle, [117] our Governor; and it was put into Father de Beaulieu's hands, to be presented to him at the first opportunity. The second was given to Father Charles Albanel, an old Missionary in charge of the Mission at Sillery, which is the first and the principal one of them all. They then proceeded to give a present to each Nation, to make them remember that he who had formerly been called Negaskaouat was now called Teykorimat.

The presents of Porcelain Collars being made, Father Albanel made a speech, in his turn, and congratulated the new Captain upon their having in his person another Teykorimat, with his virtues and his affection for the French. Then, turning toward all the Nations [118] that were present, he exhorted them to love the Faith which all had embraced, and to shun vice, which would infallibly cause them to perish if they did not renounce it. The ceremony of the day ended with the feast.

On the next day, all the Savage Captains, with Teykorimat at their head,—dressed like a Frenchman, cane in hand,—went to salute Monsieur de Courcelle, our Governor, and to acknowledge him. They asked from him the protection of the King, whose subjects they are; and his especial assistance to check the disorders of vice among them. Then they all withdrew.

[119] CHAPITRE VIII.

DE LA MISSION HURONNE DE L'ANNONCIATION DE
NOSTRE DAME, AUPRES DE LA VILLE DE QUEBEC.

LA Mission des Hurons est maintenant reduite à un petit nombre de personnes, mais ce sont gens choisis qui aiment la Religion Chrestienne, & qui peuvent servir d'exemple à tous les autres. Depuis qu'ils ont veu la paix affermie avec les Iroquois leurs ennemis, ils ont abandonné le fort qu'ils avoient dans une grande place de Quebec, & se sont retirez dans les bois à une lieuë, & demie de cette ville, pour y cultiver des champs qui leur puissent fournir de [120] quoy viure, & ils y ont fait un Bourg nouveau, & comme une nouvelle Colonie.

Cette Mission Huronne a esté sur tout feconde ces deux années en morts illustres. Vne jeune fille de cette nation, nommée Ieanne Oüendité mourut l'année passée le 14. iour d'Avril,agée de quatorze ans. Sa vertu avoit paru durant sa vie au dessus de ce que l'on pouvoit attendre d'une fille de son age; mais elle semble s'estre plus manifestée après sa mort, par l'incorruption de son corps; ce qui peut passer pour une recompense de la grande averfion qu'elle avoit de l'impureté & d'une certaine horreur qu'elle ressentoit, en la presence des personnes impudiques.

La mort precieuse de son petit frere nommé Augustin qui la suivit [121] neuf mois après, & qui fut mis dans un mesme sepulcre à Quebec, où l'un

[119] CHAPTER VIII.

OF THE HURON MISSION OF L'ANNONCIATION DE
NOSTRE DAME, NEAR THE TOWN OF QUEBEC.

THE Mission of the Hurons is now reduced to a small number of persons, but they are chosen people, who love the Christian Religion, and can serve as examples for all the rest. Since they have seen peace established with the Iroquois, their enemies, they have abandoned the fort which they occupied in a large square in Quebec, and have withdrawn into the woods, a league and a half from that city, in order there to cultivate fields which may furnish them [120] the means of subsistence; and they have made a new Village there, and, as it were, a new Colony.

That Huron Mission has been especially rich, these last two years, in illustrious deaths. A young girl of that nation, named Jeanne Ouendité, died last year on the 14th day of April, at the age of fourteen years. Her virtue had shown itself during her life in a greater measure than could have been expected in a girl of her age; but it seems to have been more strikingly manifested after her death, by the incorruption of her body. This can be regarded as a recompense for the great aversion she had to impurity, and a certain horror that she felt in the presence of immodest persons.

The precious death of her little brother, named Augustin, who followed her, [121] nine months later,

& l'autre font morts, a donné occasion de trouver ce Threfor caché de l'innocence mefme. Mais puifque le frere & la fœur fe trouvent enfemble, je n'en fepareray pas l'hiftoire.

Cet enfant agé feulement de cinq ans, appellé Andehotiakiri eftoit tres bien-fait, & avoit de l'efprit, & du jugement beaucoup au deffus de fon age; jamais il ne voyoit les Peres Miffionnaires qui paffoient devant fa cabane, qu'il ne les obligeaft d'entrer dedans: & ayant remarqué que lors qu'ils y entroient, ils faifoient prier Dieu tout le monde, il les imitoit, faifant à leur exemple fa vifite, il demandoit fi l'on avoit ce jour là prié Dieu; que fi l'on repondoit qu'on [122] ne l'avoit pas encore fait, il difoit; prions Dieu, & alors il commençoit le premier à faire les prieres, & après les avoir recitées, il interrogeoit du Catechifme ceux qu'il jugeoit qui luy devoient répondre.

Neuf mois après la mort de fa fœur, il tombe malade, & de la à peu de jours il dit en pleurant à fa mere que fa fœur le venoit querir: mais qu'il apprehendoit la mort. Cette crainte luy fut d'abord oftée par l'affurance qu'on luy donna qu'il iroit bien-toft trouver fa fœur dans le Paradis; & il confola toûjours depuis fa mere en luy difant; Je vous prie ma mere de ne pas pleurer. Ces paroles ont eu un effet extraordinaire fur l'ame de cette mere fauvage; car elle ne le pleura pas mefme le jour de fa mort.

[123] Ce fut le neufiefme jour de Decembre 1668. qu'on enterra cet enfant dans la mefme foffe que fa fœur, dont le corps fut trouvé entier neuf mois après fon enterrement fans qu'il luy manquaft mefmes un cheveu de la tefte, & la chofe a efté fi bien verifiée qu'on ne peut raifonnablement en douter. Je ne

and was interred in the same grave at Quebec, where they both died, was the occasion of finding this hidden Treasure of innocence itself. But as the brother and sister are placed together, I will not separate their history.

This child, only five years of age, and called Andehouakiri, was a very comely boy, and had intelligence and judgment much in advance of his years. He never saw the Mission Fathers passing before his cabin, without obliging them to enter; and observing that, when they did so, they made every one pray to God, he imitated them. Making his visits, after their example, he would ask if the people had prayed to God on that day; and if they answered that they [122] had not yet done so, he would say, "Let us pray to God;" and then he would begin first to say the prayers,—after reciting which he would ask the Catechism of those who, in his judgment, ought to answer him.

Nine months after his sister's death, he fell ill; and, a few days later he said to his mother, with tears in his eyes, that his sister was coming for him, but that he feared death. This fear was at once taken away from him by the assurance that was given him that he would soon go and find his sister in Paradise; and ever after that, he consoled his mother by saying to her, "I beg you, mother, not to weep." These words had an extraordinary effect on the soul of that savage mother; for she did not weep even on the day of his death.

[123] It was on the ninth day of December, 1668, that they buried this child in the same grave with his sister, whose body was found intact, nine months after her interment, without the loss of even a hair

veux pas néanmoins la donner, comme un miracle, j'en laisse le jugement à ceux qui en considéreront les circonstances. La grande pureté de cette fille & l'affection extraordinaire qu'elle a eu pour sa virginité pourroit bien avoir donné à Dieu occasion de faire cette merveille.

Vne femme Huronne, nommée Helene, estant interrogée sur l'incorruption de ce corps, n'y trouva rien d'extraordinaire, & pensa que [124] ce fust chose, qui eust accoustumé d'arriver toujourns ainsi aux personnes vierges, sur ce qu'elle avoit entendu dire au Pere qui les instruit, que Dieu preservoit souvent de la corruption les corps de ceux qui avoient conservé leurs ames dans la netteté, & les avoient exemptées des souillures de la chair: ce qui luy fit estendre à toutes les Vierges, la faveur qu'elle avoit ouï raconter de sainte Theresé, de sainte Claire, de sainte Magdelaine de Pazzi, & de quelques autres Vierges.

Le Frere, & la Sœur doivent cette mort aux bons exemples, & aux saintes instructions de leur mere. Cette femme est si touchée de l'esprit de penitence qu'elle offre continuellement à Dieu la mort de ses enfans, en satisfaction de ses pechez, & cherchant divers moyens de satisfaire [125] à la Justice divine, elle se rejouit de tout le mal qui luy arrive, & elle a accoustumé de dire au temps de son affliction; voilà qui va bien cela m'aidera à payer mes debtes: qui est leur façon de parler Huronne pour exprimer le plaisir qu'ils ont à une chose. Elle joint à cet esprit de penitence celui du plus parfait detachment des choses de la terre, & elle desire se trouver le jour de sa mort dans un entier dépouillement de tout, de peur

from her head. The thing has been so well verified that one cannot reasonably doubt it. Yet I do not wish to give it as a miracle; I leave the judgment of the case to those who shall consider its circumstances. The great purity of the girl, and her extraordinary desire to preserve her virginity, might well have given God occasion to work this marvel.

A Huron woman named Helene, on being questioned in regard to the incorruption of this body, found nothing extraordinary therein, but thought that [124] it was a thing that was wont to happen always to persons of virgin purity, according to what she had heard the Father who instructed them say,—namely, that God often preserves from corruption the bodies of those that had kept their souls in purity, and had freed them from the defilements of the flesh. This it was that made her extend to all Virgins the grace she had heard ascribed to saint Theresa, saint Clara, saint Magdelaine de Pazzi, and some other Virgins.

The Brother and Sister owe this death to the good examples and holy instructions of their mother. This woman is so touched with the spirit of penitence that she is continually offering to God the death of her children, in satisfaction for her sins; and, seeking divers means to satisfy [125] the divine Justice, she rejoices in all the ill that befalls her, and is accustomed to say, in the time of her affliction, “That is all right, that will help me pay my debts”—which is their way of expressing in Huron the pleasure they take in a thing. She joins to this spirit of penitence that of the most perfect indifference to the things of earth; and wishes to find herself, on the day of her death, in a state of utter destitution, for fear that the care she would have to

que le foin qu'il luy faudroit prendre alors de partager ses biens, ne luy derobast le temps qu'elle devoit employer à se preparer à la mort. Sa charité envers les pauvres n'est pas moins à estimer. Car elle les assiste de son bled, & de tout ce qu'elle a, sans en vouloir de recompense: ce qui est beau; mais rare [126] dans les Sauvages. Enfin elle a une sainte passion de s'avancer dans la voye de la vertu; & jamais elle n'entend d'exhortation qu'elle ne fasse sur le champ un bon propos de se porter à une plus haute perfection, pensant toujours n'avoir rien fait jusques à cette heure. Son grand plaisir est de s'entretenir de Dieu, & apres les Sermons qu'elle a entendus, elle vient souvent remercier le Pere d'avoir dit des choses qui luy semblent s'adresser uniquement à elle. O que vous me faites de plaisir; mon Pere! dit elle, de me faire paroître à moy mesme telle que je suis, & que j'ay esté.

Il ne faut pas s'imaginer que toute la devotion soit renfermée dans cette seule ame: Je sçay bien qu'elle est un grand thresor dans un pays infidelle, & qu'elle peut [127] attirer sur ceux de sa Nation les graces que Dieu verse sur eux: neantmoins cet esprit de ferveur s'estend presque universellement à tous les Hurons de cette nouvelle Colonie. En voicy une marque particuliere.

Ignace leur Capitaine ayant veu que les François offroient dans leur nouvelle Chapelle un pain-beny tous les Dimanches, & les Festes, la pensée luy vint incontinent que les Hurons manquoient en ce point au devoir des bons Chrestiens; & tenant d'une main un collier de porcelaine, il appella les Anciens au Conseil, & les harangua en cette forte. Mes freres

take then in dividing her possessions would rob her of the time she ought to use in preparing for death. Her charity to the poor is not less estimable; for she helps them with her corn and with all that she has, without desiring any return for it—which is a fine trait, but rare [126] in Savages. Finally, she has a holy passion for advancing herself in the path of virtue, and she never hears an exhortation without forming a good resolution, on the spot, to rise to a higher degree of perfection,—always thinking that she has never accomplished anything up to the present time. Her great pleasure is to talk about God; and, after the Sermons that she has heard, she often comes to thank the Father for having said things that seem to be addressed solely to her. “Oh, how much pleasure you give me, my Father,” she exclaims, “in making me appear to myself as I am and as I have been!”

It must not be imagined that all the devotion is confined to that single soul. I know well that she is a great treasure in an infidel country, and that she can [127] draw down upon the people of her Nation the favors that God bestows upon them; nevertheless, that spirit of fervor extends almost universally to all the Hurons of that new Colony. The following is a special instance of it.

Ignace, their Captain, seeing that the French offered a blessed loaf of bread in their new Chapel, every Sunday and Feast-day, the thought suddenly came to him that the Hurons were, in this respect, failing in the duty of good Christians. Holding a porcelain collar in his hand, he called the Elders to Council and addressed them as follows: “My brothers, I have to-day noticed that the French surpass

ie me fuis aujourd'huy apperceu que les François nous furpassent en devotion: i'ay eu honte de voir qu'ils font des offrandes à Dieu, & que [128] nous n'ayons encore rien fait de semblable: C'est pourquoy je vous prie de vouloir imiter à l'avenir l'exemple des François, en faisant quelque present à l'Eglise. Pour moy, ie vay commencer le premier en faisant mon offrande de ce Collier, cependant que chacun de vous voye en particulier le present qu'il veut faire. En verité nous n'avons point d'esprit, respondirent tous ceux de l'Assemblée, & sans vostre reflection nous n'aurions pas mesme pris garde à cette sainte coustume. Il fut resolu que quand la ieunesse seroit revenuë de la chasse, tous contribueroient selon leur pouvoir, à cette œuvre de pieté.

Le Pere qui a soin de cette Eglise Huronne depuis long-temps, est celuy qui les entretient dans cette sainte simplicité, & dans cette ferveur [129] admirable. Il a mis en sa place un nommé Louys Thondechoren pour faire les prieres dans le Bourg en son absence. Il n'est pas croyable combien cet homme est zelé pour toutes les choses de la pieté, & avec quelle vigilâce, il se porte à empescher tous les excez, afin de conserver les gens dans l'innocence. Il harangue dans la Chapelle des Hurons & leur fait des discours qui ne tiennent rien du Sauvage. Voicy presque mot pour mot, celuy que le Pere Chaumonot luy entendit faire un jour avec des pensées tout à fait devotes & proportionnées à leur Genie.

Mes Freres, Dieu qui nous a créés est, nostre vray pere; il a droit de nous punir, quand nous pechons; & comme nous chassons de la cabane nos enfans desobeissans, [130] Dieu chassa nos premiers parens

us in devotion: I am ashamed to see that they make offerings to God, and that [128] we have not yet done anything of the kind. That is why I beg you to consent to imitate the example of the French in future, by making some present to the Church. As for myself, I am going to begin first by making my offering of this Collar; meanwhile, let each one of you specially consider what present he is willing to give." "In truth," all those in the Assembly replied, "we have no sense; and, without your forethought, we would not even have taken heed of this holy custom." It was resolved that when the young men should have returned from the chase, all should contribute, according to their power, to this act of piety.

The Father who has had charge of that Huron Church for a long time is the one who keeps them in that holy simplicity and admirable fervor. [129] He has appointed in his place, to conduct prayers in the Village in his absence, a man named Louys Thaondechoren. It is incredible how zealous this man is in all matters of piety, and with what vigilance he sets himself to prevent all excesses, in order to keep the people in innocence. He delivers addresses in the Chapel of the Hurons, and makes speeches that have nothing of the Savage about them. Following is, almost word for word, the one that Father Chaumont heard him make one day, with thoughts altogether devout and in keeping with their Character.

"My Brothers, God who created us is our true father; he has a right to punish us when we sin, and, just as we send out of the cabin our disobedient children, [130] God drove our first parents out of the Earthly Paradise, to punish their disobedience. But,

hors du Paradis Terrestre, pour punir leur desobéissance. Mais comme il arrive quelquefois qu'un amy de la famille rencontrant à la porte l'enfant que l'on vient de chasser, tout baigné de ses larmes, en est touché de compassion, & luy fait r'ouvrir la porte; le Fils de Dieu en prenant nostre chair, a fait le mesme, il a eu pitié des hommes qui pleuroient leurs pechez, il a satisfait pour leurs fautes, & nous a ouvert ensuite la porte du Paradis. Si maintenant quelqu'un de nous vient à commettre quelque nouveau crime, il merite encore d'estre chassé du Ciel, & ainsi mes freres, que pas un de vous ne se flate de ce que par le Baptesme il a esté receu dans la maison de Dieu; car s'il n'observe ses Commandemens, [131] il fera chassé du Ciel, & la porte luy en fera fermée, jusques à ce que le Sauveur du Monde luy voye pleurer ses pechez aux pieds d'un Confesseur. Mais si c'est tout de bon qu'il pleure il, luy r'ouvrira la porte du Paradis, qui luy avoit esté fermée. Mes freres gardez-vous donc bien de desobeir au Createur: mais si par malheur vous venez à pecher, n'attendez pas plus lon[g]-temps à vous en repentir; car nous avons un bon amy, nous avons Iesus qui fera nostre paix aussi-tost qu'il verra nostre veritable douleur. Voila le sermon de ce Sauvage Cathechiste.

Le finis ce Chapitre par la sainte mort d'une fille Huronne nommée Therese. Elle mourut le iour de la Feste de Noel, l'année 1668. âgé de 14. ans, son grand pere envoya la [132] veille de cette grande Feste querir le Pere Chaumonot pour la confesser, comme celuy, qui a tout le foin de cette Mission Huronne. Il y alla incontinent, & il ne fust pas plustost entré dans la cabane de la malade, que ce bon

as it sometimes happens that a friend of the family, meeting at the door the child that has just been sent out, all bathed in its tears, has the door opened for him again, so the Son of God, in taking our flesh upon himself, has done the same: he has taken pity on those who wept for their sins, he has atoned for their faults, and he has then opened for us the door of Paradise. If now any one of us has just committed some new crime, he deserves to be driven out of Heaven again; and so, my brothers, let not one of you flatter himself that he has been received by Baptism into the house of God; for if he do not observe the Commandments, [131] he will be driven out of Heaven, and the door will be shut against him, until the Savior of the World sees him weeping for his sins at the feet of a Confessor. But if it is in good earnest that he weeps, he will open the door of Paradise to him again, which had been closed against him. My brothers, take good care, then, not to disobey the Creator; but if by ill luck you chance to sin, do not longer delay to repent of it. For we have a good friend,—we have Jesus, who will make our peace as soon as he sees our sincere sorrow.” That was the sermon of this Savage Catechist.

I will finish this Chapter with the holy death of a Huron girl named Therese. She died on Christmas day, in the year 1668, at 14 years of age. Her grandfather, on the [132] evening before that great Festival, sent for Father Chaumonot to hear her confession, as he is the one who has the entire charge of that Huron Mission. He hastened thither immediately, and had no sooner entered the sick girl's cabin than that good old man said to him: “Father, there is my granddaughter dying; I beg

vieillard luy dit. Mon Pere voilà ma petite fille qui s'en va mourir; Je vous prie de luy donner tous les Sacremens que l'Eglise a accoustumé de donner aux malades: Car si elle mouroit avant que de les avoir receus, nous ferions tous inconsolables; mais si elle meurt après leur reception, nous n'aurons point de peine à nous consoler dans l'esperance qu'elle ira au Ciel, & que nous l'irons bien-tost voir.

Le Pere commença par la confession, que par respect elle ne voulut pas faire estant couchée, mais [133] un peu élevée & soustenuë par derriere. Cependant la mere l'exhortoit à ne laisser aucun peché qu'elle ne confessast en luy disant courage Therese, nettoye bien ton ame de toutes ses souillures: tous ceux de la cabane où elle estoit, la portoient à la mesme chose.

Après la confession de cette fille malade, son grand-pere pria le Pere Chaumonot de ne pas tarder plus long temps à luy administrer les autres Sacremens de l'Eglise, parce que l'heure de sa mort approchoit. Il le fit sans attendre davantage, quoyque la malade ne luy semblast pas encore estre à l'extremité: neantmoins l'evenement montra qu'il estoit temps; Car elle mourut le lendemain. Elle demandoit souvent pendant sa maladie à sa mere: quand est ce que naistra [134] IESVS? Enfin estant avertie la veille de Noel, qu'il naistroit cette nuit là; elle se mit à chanter: IESVS va naistre; qui est un air que les Hurons chantent aux Fêtes de Noel.

Il est croyable que son bon Ange la faisoit ainsi chanter, comme pour celebrer le jour de sa naissance au Ciel. Le jour de Noel ayant esté le jour de sa mort, ses parents firent après les funerailles de leur

you to give her all the Sacraments that the Church is accustomed to give the sick. For, if she should die before receiving them, we would all be inconsolable; but if she dies after receiving them, we shall find no difficulty in consoling ourselves with the hope that she will go to Heaven, and that we shall soon go and see her."

The Father began with her confession, which, out of respect, she was unwilling to make lying down, but [133] desired to be raised a little and supported behind. Meanwhile her mother exhorted her not to leave any sin unconfessed, saying to her, "Courage, Therese; cleanse thy soul well from all its stains." All the occupants of the cabin where she was, urged upon her the same thing.

After that sick girl's confession, her grandfather begged Father Chaumonot not to delay longer the administration of the other Sacraments of the Church, because the hour of her death was approaching. He did so without waiting longer, although the sick girl did not yet seem to him to be in a critical condition. Yet the result showed that it was time, for she died on the next day. During her illness, she often asked her mother, "When is it that [134] JESUS will be born? At length being told, on Christmas eve, that he would be born that night, she began to sing, "JESUS is going to be born"—which is an air sung by the Hurons on Christmas Festivals.

It is reasonable to think that her good Angel made her sing thus, as if to celebrate the day of her birth in Heaven. Christmas having been the day of her death, her parents, after their daughter's funeral, gave presents to the Church, and a feast to the whole Village of the Hurons. They did so, to ask the

filles, des presens à l'Eglise, & un festin à tout le Bourg des Hurons, pour prier ceux, qui avoient esté conviez, de dire cette nuit leur Chapellet afin d'obtenir la delivrance de l'ame de leur fille des feux du Purgatoire, en cas qu'elle y fust encore. Ainsi l'amour des parens envers leurs enfans s'estend parmy ces Barbares au dela de la vie, & montre evidemment qu'ils font de mesme [135] que les François capables de tous nos Mysteres.

On a aussi imprimé si fortement dās l'esprit de nos Sauvages le respect qu'ils doivent au saint sacrifice de la Messe, & l'obligatiō en general qu'ils ont d'y assister, qu'il s'est trouvé cette année à la prairie de la Madelaine auprès de Mont-real, à soixante lieuës au dessus de Quebec un Sauvage qui n'a jamais manqué de se rendre le Samedy à nostre habitation quelque éloigné qu'il fut dans les bois, afin de pouvoir entendre la Messe, quittant ainsi la chasse qu'il faisoit à six ou sept lieuës loin aux environs de Mont-real, & cela pour fatisfaire sa devotion, comme si ce luy eust esté une obligation precise.

guests to say their Rosaries that night for obtaining the deliverance of their daughter's soul from the fires of Purgatory, in case it were still there. Thus the love of parents for their children extends, among these Barbarians, beyond this life,—plainly showing that they, as well [135] as the French, are capable of receiving all our Mysteries.

There has also been impressed so deeply on the minds of our Savages the respect that they owe to the holy sacrifice of Mass, and the general obligation that they are under to be present thereat, that there has been found this year, at prairie de la Madelaine,—near Mont-real, sixty leagues above Quebec,—a Savage who has never failed to repair on Saturday to our settlement, however far away in the woods he might be, that he might hear Mass. He thus left the hunting in which he was engaged, six or seven leagues around Montreal,—doing so in order to satisfy his devotion, as if it had been a definite obligation resting upon him.

[136] CHAPITRE IX.

DE LA SAINTE MORT DE CECILE GANNENDÂRIS
HURONNE.

LE fixiefme iour de Fevrier de l'année 1669. Cecile Gannendâris mourut dans l'Hospital de Quebec après huit mois de diverses maladies. Au commencement elle fut attaquée d'une paralysie, qui luy osta les fonctions de la moitié du corps; puis elle perdit enfin l'usage de presque tous ses autres membres. Deplus elle ressentoit une tres-grande douleur de teste, laquelle luy estoit causée par un grand froid, qui se faisoit sentir à cette partie: mais elle avoit à mesme temps une si grande aversion du feu qu'elle ne pouvoit ni le voir, ni le [137] sentir, mesme pendant les plus insupportables rigueurs de l'Hyver. Il survint à tous ces maux un flux, qui l'enleva de ce monde.

L'on ne sçavoit ce qui estoit le plus admirable, ou la patience de cette Sauvage malade, ou la charité des Religieuses Hospitalieres, qui luy rendoient en cet estat tous les services possibles. Monseigneur de Petrée nostre Eveque l'a visitée & l'a nourie durant qu'elle estoit dâs sa cabane; Et quand elle a esté à l'Hospital il a toujourns continué sa charité ordinaire, à fournir de quoy l'entretenir de toutes choses. Plusieurs personnes de condition l'ont aussi esté visiter, & luy ont fait porter des rafraichissemens, ayant tous de la tendresse pour une personne si vertueuse.

[136] CHAPTER IX.

OF THE HOLY DEATH OF CECILE GANNENDÂRIS, A
HURON WOMAN.

ON the sixth day of February, in the year 1669, Cecile Gannendâris died in the Quebec Hospital, after eight months, of various diseases. In the beginning, she was attacked with a paralysis, that deprived her of the use of half of her body; then finally she lost the use of almost all her other members. In addition, she experienced a very severe pain in her head, caused by the intense cold that was making itself felt in that region; but, at the same time, she had so strong an aversion to fire that she could not bear either to see it or [137] to feel it, even during the most intolerable rigors of Winter. There came, in addition to all these afflictions, a hemorrhage, that carried her off.

It was hard to tell which was the more admirable, the patience of that sick Savage or the charity of the Hospital Nuns, who rendered her, in that condition, all the services possible. Monseigneur of Petræa, our Bishop, visited her, and supplied her with food while she was in her cabin; and, when she was in the Hospital, he continued his usual charity without intermission, furnishing her with food of all kinds. Several persons of quality also went to visit her, and had refreshments carried to her, all having tenderness for so virtuous a person. It was Our Lord's will in this to reward the charity [138] which that

Nostre Seigneur a voulu en cela recompenser la charité [138] que cette femme avoit témoignée tandis qu'elle estoit en santé, à tous les malades de la nation; car jamais elle ne manquoit de les assister de tout son pouvoir, soit pour le bien de leur ame, soit pour leurs necessitez temporelles.

On a remarqué qu'elle avoit un don particulier de disposer les personnes à la mort. Dieu a voulu pour la recompenser qu'elle ne soit morte elle mesme qu'après y avoir esté disposée, avec tous les soins possibles. Son premier mary mourut en Saint; mais il luy doit une partie de cette belle mort: c'estoit elle qui luy faisoit faire tous les actes, que l'on a coustume de faire pratiquer aux malades en cette rencontre: de peur d'augmenter son mal, ou de divertir sa pensée dans ses saints exercices de pieté: [139] elle eut bien la force de retenir ses larmes, pendant toute la maladie de son mary. Comme son mary malade ne pouvoit un iour s'empescher de pleurer de la compassion qu'il avoit pour ses enfans qu'il laissoit orphelins; Cecile luy dit avec une pleine confiance: Ne pleurez point mon cher mary nos enfans ne demeureront pas sans pere après vostre mort. Les Peres qui nous instruisent, leur serviront de pere tandis que nos enfans seront bons Chrestiens, & ie prendray tous les soins possibles pour faire qu'ils le deviennent.

Cette charité envers son premier mary a fait que Dieu a porté son second mary à luy rendre iour & nuit tous les secours qu'elle pouvoit attendre durant sa longue maladie, jusqu'à abandonner ses [140] champs pour demeurer toujours au près d'elle. D'ailleurs il semble que ce secours ayt encore esté une recompense de l'assistance spirituelle qu'elle a renduë

woman had shown, while she was in health, to all the sick of her nation; for she never failed to assist them with all her power, for the good of their souls or for their temporal needs.

It was observed that she had a special gift for preparing people for death. As a reward for this, it was God's will that she should not herself die until after being prepared therefor with all possible care. Her first husband died the death of a Saint, but is indebted to her for a part of that beautiful death. She it was who made him go through all the ceremonies which it is customary to have the sick observe under those circumstances. For fear of increasing his illness, or of diverting his thoughts during his holy exercises of piety, [139] she had strength to restrain her tears throughout her husband's entire illness. When one day her sick husband could not help weeping, out of the pity that he felt for his children whom he was leaving fatherless, Cecile said to him with full confidence: "Do not weep, my dear husband; our children will not remain fatherless after your death. The Fathers who instruct us will be fathers to them, so long as our children are good Christians; and I will take all possible care to make them become so."

This charity toward her first husband was the cause of God's influencing her second husband to render her, day and night, all the aid that she could expect during her long illness, even to leaving his [140] fields for the sake of staying with her all the time. It appears, besides, that this aid was also a reward for the spiritual assistance which she rendered to four of her children, who all died with special marks of predestination.

à quatre de ses enfans qui font tous morts avec des marques particulieres de predestination.

L'un de ses enfans qui estoit une fille âgée d'environ douze ans, ne pouuant plus se tenir debout, ni marcher, à cause de la grande foiblesse où l'avoit mise la longueur de sa maladie, & sa mere d'ailleurs souhaitant qu'elle communiaſt à Pasques; on la mit dans une peau d'Orignac passée, & bien peinte à leur façon, puis sa mere & une autre Huronne prenant la peau chacune par vn bout, elles l'apportèrent dans l'Eglise pendant qu'on y disoit la Messe, à la fin de laquelle l'on [141] donna la sainte Communion à la malade.

Vne autre de ses filles mourant à l'âge de sept ans, voulut expirer en disant son chapelet, nonobstant la grande difficulté, qu'elle avoit de parler, & sa mere luy avoit imprimé si fortement dans le cœur cette belle devotion envers la Sainte Vierge, qu'il ne fut pas possible de la luy faire interrompre durant tout le cours de sa maladie.

Les Sauvages de ce pays n'ôt point accoustumé de chastier leurs enfans avec des verges: mais Cecile n'épargnoit point ce châtiment aux siens, quand ils le meritoient. Que s'il arrivoit qu'ils pleurassent pendant ce temps là, elle leur disoit, Ah! mon enfant comment suporterois-tu les estranges supplices des demons, puisque tu ne peux supporter [142] une si leg[er]e punition? garde toy bien de retomber en cette faute pour laquelle ie viens de te chastier, de peur que tu ne sois condamné à des peines qui ne finissent iamais.

Que si Cecile avoit un si grand soin d'inspirer à ses enfans l'horreur du peché, elle n'en avoit pas moins

One of her children, a girl about twelve years of age, being no longer able to stand or walk, owing to the extreme weakness to which her long illness had reduced her, and her mother wishing, moreover, that she should receive communion at Easter, she was put into a worn-out Moose-skin that had been finely painted after their fashion. Then her mother and another Huron woman, taking the skin each by one end, carried her into the Church while Mass was being celebrated there,—at the conclusion of which [141] holy Communion was administered to the sick girl.

Another of her daughters, dying at the age of seven years, wished to die while telling her beads, notwithstanding the great difficulty she had in speaking. This beautiful devotion toward the Blessed Virgin had been impressed so strongly on her heart by her mother, that it was impossible to make her discontinue it during all the course of her illness.

The Savages of this country are not accustomed to punish their children with the rod, but Cecile did not spare hers this punishment when they deserved it; and if it chanced that they cried on these occasions, she would say to them: “Ah, my child, how wouldst thou bear the strange tortures of the demons, if thou canst not bear [142] so light a punishment? Take good care not to fall again into this fault for which I have just chastised thee, for fear lest thou be condemned to sufferings that never end.”

But if Cecile took so great care to inspire in her children a horror of sin, she took no less pains to arouse herself to feel an extreme aversion for it. As she was very good-looking before her last illness, she was often incited to wrong-doing. Yet not only

de s'exciter elle mesme à en concevoir une extreme averfion. Comme elle estoit tres bien faite avant sa derniere maladie, elle a esté fouvent follicitée au mal: mais cette genereufe femme n'a pas feulement esté fidele & à Dieu, & à fon mari; elle s'est encore armée d'un tifon ardent qu'elle a jetté à la teste de celuy qui la follicitoit au peché, & elle en a fait la rifée publique de tous les Sauvages, qui vinrent en foule estre les fpectateurs de fon [143] courage contre cet infolent, & de sa fidelité inviolable à fon mary. Au refte Cecile estoit fi parfaitement inftruite de nos myfteres, & mesme fi éloquente, que quand il venoit à Quebec quelque Sauvage estranger ou infidele, on le luy envoyoit; & en peu de jours il se trouvoit capable du Baptesme. Quand il y en avoit quelqu'un, qui vouloit defendre opiniatrément ses superstitions, on n'avoit qu'à luy oppofer Cecile; elle le mettoit bien toft hors de deffence. Ce mesme zeile la portoit à avoir un foin particulier d'enseigner sa langue aux nouveaux Miffionnaires; afin de contribuer de tout fon pouvoir à la conversion des peuples. Le falut de fon fecond mary luy eftant infiniment cher, elle s'apliqua d'une façon particuliere à le retirer de ses [144] debauches; & fit tant par ses pri[e]res & par ses remonftrances qu'il est maintenant fort homme-de-bien, & un des meilleurs Chrestiens de cette Colonie.

Elle estoit d'une vie si exemplaire & reconnuë si capable, que ceux de sa Nation la venoient confulter dans leurs doutes fur leur conduite & fur les points de la Foy: & elle les éclaircissoit avec un difcernement qui n'avoit rien d'une femme Sauvage. Comme quantité de perfonnes venoient la voir durant sa ma-

was that noble woman faithful to God and to her husband, but she also armed herself with a glowing firebrand, and threw it at the head of him who was tempting her to sin,—making a public laughing-stock of him for all the Savages, who came in a crowd to be spectators of her [143] courage against that insolent man, and of her inviolable fidelity to her husband. In addition to all this, Cecile was so well instructed in matters of our faith, and so eloquent even, that when there came to Quebec some Savage who was a stranger or an infidel, he was sent to her, and in a few days was found qualified for Baptism. When there was any one who was inclined to defend his superstitions obstinately, it was only necessary to put Cecile against him; she very soon broke down his defense. This same zeal made her take particular care to teach her language to the new Missionaries, in order to contribute with all her power to the conversion of the tribes. The salvation of her second husband being infinitely dear to her, she devoted herself especially to reclaiming him from his [144] dissolute conduct, and accomplished so much by her prayers and remonstrances, that he is now a very good man, and one of the best Christians of that Colony.

She was of so exemplary a life and of such recognized ability, that those of her Nation used to come and consult her in their doubts in regard to their conduct, and on matters of Faith; and she would enlighten them with a discernment not at all characteristic of a Savage woman. As a great many persons came to see her during her illness, she took care not to lose the opportunity she thus enjoyed of rewarding these visits of charity with some good

ladie; elle n'avoit garde de perdre l'occasion qu'elle avoit de recompenser par quelque bon mot d'edification ces visites de charité. Voicy le discours qu'elle faisoit aux Huronnes qui venoient la voir & luy offrir leurs services. Mes Sœurs i'ay passé autrefois parmi vous pour [145] assez bien-faite, & maintenant ie suis hideuse à voir: j'aymois la propreté, & maintenant tout mon corps est dans l'ordure. Je n'estois pas des plus pauvres de nostre Bourg, & ie ne reçois aujourd'huy aucun foulagement de mes biens. Voilà l'estat où vous vous trouverez un jour. Faites quantité de bonnes œuvres durant vostre vie, car c'est de cela seul, que vous recevrez de la consolation à l'heure de la mort. Elle fit venir une de ses anciennes Confidentes exprez pour luy recommander qu'elle s'abstint d'un certain vice auquel elle estoit sujette.

Son mary souffrit beaucoup auprès d'elle, mais les instructions & les bons exemples de Cecile, l'ont recōpensé plus que suffisamment de toutes ses peines. Il avouë luy mesme [146] que jamais il ne s'est trouvé plus éclairé de la verité de nos Mysteres que durant une exhortation qu'elle luy fit après une visite, dont Monseigneur de Petrée l'avoit honorée dans sa cabane. Mon mary! luy dit-elle, quel moyen de douter de la verité & de la bonté d'une Religion, qui enseigne & qui commãde à ceux qui la suivent quoy qu'ils soient nobles, riches & puissants, de s'abbaïsser iusques à venir consoler une miserable creature comme moy, dans une aussi pauvre cabane que la nostre? Pourquoy ce grand & saint Prelat prendroit-il la peine de m'apporter luy mesme en personne ce qu'il a de meilleur, s'il n'estoit asseuré de la recompense que Dieu promet à ceux qui secourent les miserables?

word of edification. Following is the discourse she delivered to the Huron women who came to see her and offer her their services: "My Sisters, I was formerly regarded among you as [145] fairly good-looking, and now I am hideous to look at. I used to love cleanliness, and now my body is a mass of corruption. I was not the poorest person in our Village, and to-day I get no help from my possessions. That is the condition in which you will find yourselves some day. Do many good deeds during your lives, for from them only will you receive any consolation in the hour of death." She had one of her old Confidants come to her, expressly for the purpose of urging her to abstain from a certain vice to which she was addicted.

Her husband suffered much at her side, but the words of instruction and the good examples he received from Cecile, rewarded him more than enough for all his pains. He himself acknowledges [146] that he never felt himself more clearly convinced of the truth of our Mysteries than during an exhortation that she made him, after a visit with which Monseigneur of Petræa had honored her in her cabin. "My husband," she said to him, "what room is there to doubt the truth and the goodness of a Religion that teaches and commands those who follow it, although they be noble, rich, and powerful, to humble themselves so far as to come and console a miserable creature like me, in a cabin so poor as ours? Why should that great and holy Prelate take the trouble to bring me, in his own person, the best that he has, if he were not assured of the reward that God promises to those that succor the miserable? No, no, I cannot doubt [147] what our

Non, non : Je ne fçaurois douter de ce [147] que nous difent nos Peres de la bonne reception qu'on fait aux Chrestiens dans le Ciel, après avoir veu la charité qu'exerce envers moy une personne de cette qualité & de ce rang, qui ne m'avoit iamais veuë, à qui ie n'appartiens point, & qui m'a fait tant de bien, que ie ne le fçaurois reconnoître.

Enfin Cecile, après avoir ainfi passé la maladie dans l'exercice des vertus & dans les plus devots sentimens d'une ame Chrestienne, est sur le point de mourir : Mais elle ne part point de ce monde, que Dieu ne l'ayt auparavant appelée à foy, afin de mourir plus par le Commandement de Dieu, que par la neccessité de la nature. Peu de iours auant son deceds, elle dit à son Confesseur que durant la nuit qu'el-qu'un l'avoit appelée par son nom, [148] Gannendâris, mais d'une façon si douce & si agreable, qu'elle ne pût durant long temps penser à autre chose qu'à la douceur charmante de cette voix. O la belle voix, disoit-elle, ô que mon nom me semble bien prononcé par une telle bouche ! ô que ne puis-je encore une fois m'entendre appeller ! ô que cette langue parle melodieusement ! Mais encore, repart le Pere, qu'a dit cette voix ? Cecile luy répōdit elle n'a dit que ce mot, Gannendâris : Et ie pēse que c'est la voix de ma fille ; qui mourut l'année passée & qui vint aussi appeller son petit frere quelques iours avant qu'il mourust. Quoy qu'il en soit, cela nous marque toujours que cette bonne Chrestienne ne pensoit qu'à Dieu.

Avec toutes ces caresses du Ciel, [149] & ces bons sentimens interieurs, Cecile ne laissoit pas de craindre les feux du Purgatoire. Elle se recommandoit sou-

Fathers tell us of the good reception given to Christians in Heaven, now that I have seen the charity exercised toward me by a person of that quality and of that rank, who had never seen me and to whom I do not belong, and who has done me so much good that I cannot thank him."

At length Cecile, after thus passing her illness in the practice of the virtues and in the most devout sentiments of a Christian soul, was on the point of dying; but she did not leave this world without God's having first called her to himself, that she might die more by his Command than by the necessity of nature. A few days before her death, she told her Confessor that during the night some one had called her by her name, [148] Gannendâris, but so sweetly and pleasantly that for a long time she could think of nothing else but the charming sweetness of that voice. "Oh, the beautiful voice!" she kept saying. "Oh, how beautifully uttered my name seems by such a mouth! Oh, why can I not hear myself called once more! Oh, how melodiously that tongue speaks!" "But," returned the Father, "what else did that voice say?" Cecile replied: "It only said that word, Gannendâris; and I think it is the voice of my daughter who died last year and who came in this way to call her little brother, some days before he died." However that may be, this still shows us that this good Christian woman was thinking only of God.

With all these marks of Heaven's favor [149] and these good sentiments within, Cecile ceased not to fear the fires of Purgatory. She commended herself often to the prayers of the virtuous, in order to gain their aid, after her death, in procuring her release

vent aux prieres des personnes vertueufes, pour fe faire ayder après fa mort à fortir de cette prifon de flammes; & elle laiffa à ce deffein aux Dames de la fainte famille de cette Ville de Quebec, du nombre defquelles elle eftoit, le plus beau collier qu'elle euft. Il eftoit compofé de fix mille grains de porcelaine prefque toute noire, qui eft auffi precieufe parmy les Sauvages que les perles en France.

Cette illuftre Chreftienne n'eut pas pluftoft rendu fon ame à fon Createur, que par l'ordre de Monfeigneur l'Evefque, l'on fonna toutes les cloches de la Paroiffe de Quebec; ce qui ne fe pratique point ordinairement à la mort des Sauvages; [140 i.e., 150] & le lendemain on luy fit un fervice folemnel dans l'Eglife de la mefme Parroiffe. Le Capitaine des Hurons exhorta, le iour de la mort de Cecile, tous ceux de fa Nation, qui font dans leur Bourg à une lieuë & demie de Quebec, à dire un Chapelet pour l'ame de la defunte: Et à un mois de la fon frere fit un feftin à tous les Hurons, où il offrit un collier de porcelaine aux Anciens, pour le mettre au lieu où ils tiennent leur bien commun, & renouveler ainfi la memoire de Gannendâris fa fœur & faire prier Dieu pour fon ame. Cette action de pieté eft belle en des Sauvages, & une des plus remarquables qu'on leur ait veu faire en faveur de leurs Morts.

FIN.

from that prison of flames; to this end she left to the Ladies of the holy family of that City of Quebec, to whose number she belonged, the most beautiful collar she had. It was composed of six thousand beads of almost wholly black porcelain, which is as precious among the Savages as are pearls in France.

That illustrious Christian had no sooner given up her soul to her Creator than, by order of Monseigneur the Bishop, all the bells of the Parish of Quebec were rung—a thing which is not usually done on the death of a Savage—[140 i.e., 150] and on the next day a solemn service was held for her in the Church of the same Parish. On the day of Cecile's death the Captain of the Hurons exhorted all those of his Nation dwelling within a league and a half of Quebec, to say a Rosary for the soul of the deceased. And one month later her brother gave all the Hurons a feast, at which he presented the Elders a porcelain collar to put in the place where they keep their common possessions, and thus keep fresh the memory of Gannendâris, his sister, and cause people to pray to God for her soul. This act of piety is beautiful among Savages, and one of the most remarkable they have been seen to perform on behalf of their Dead.

END.

BIBLIOGRAPHICAL DATA: VOL. LII

CXXIV

For bibliographical details of the *Relation* of 1667-68, see Vol. LI.

CXXV

In reprinting the *Relation* of 1668-69 (Paris, 1670), we follow a copy of the original Cramoisy edition in the Lenox Library. The volume does not present an author's name; and the text is unaccompanied by the "Privilege," "Permission," "Table des Chapitres," and prefatory epistle to the provincial—all, or generally all, of which appeared in previous annuals. This *Relation* is no. 129 of Harris's *Notes*.

Collation: Title, with verso blank, 1 leaf; text (9 chaps.), pp. 1-150; one blank leaf. Signatures: Title, plus sig. A-I in eights, K in four, of which K₄ is a blank leaf. Page 150 is misnumbered 140.

Copies have been sold as follows: O'Callaghan (1882), no. 1244, sold for \$37.50, and had cost him \$15; and Barlow (1890), no. 1320, sold for \$77.50. The volume is in the following libraries: Lenox, New York State Library, Harvard, Brown (private), Library of Parliament (Ottawa), Laval University (Quebec), British Museum, and Bibliothèque Nationale (Paris). The copy at Laval has a Latin inscription in manuscript on the title-page, which shows that it belonged to the Jesuit College in 1720.

NOTES TO VOL. LII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 33).—Regarding the “diamonds” at Quebec, see vol. v., *note* 25.

2 (p. 43).—These Sulpitians were, according to Faillon, Antoine d'Allet (Le Clercq gives his first name as François; vol. xliii., *note* 15), René de Galinée (vol. i., *note* 11), and François Lascaris d'Urfé,—the last-named a relative of Colbert, and a descendant of one of the most illustrious families in Greece.

3 (p. 47).—Louis XIV. repeatedly gave orders that all possible efforts should be made to educate in the French manner (*françiser*) the children and youth of the Indians, for which purpose the king gave considerable sums of money. The Jesuits and Ursulines at Quebec had always under their care a greater or less number of young Indians; and Laval's Petit Séminaire mainly owed its origin to his efforts to educate Huron boys. In this year (1668), the Sulpitians at Montreal also undertook to educate Algonkin boys; and, soon afterward, girls of that nation were placed for this purpose with the Sisters of the Congregation. Liberal donations for this work were made by pious friends in France, notably the Princess de Conti. For full accounts of these various enterprises, see Faillon's *Col. Fran.*, t. iii., pp. 270–279; Ferland's *Cours d'Histoire*, t. ii., pp. 63–65; Parkman's *Old Régime*, pp. 162–164; *N. Y. Colon. Docs.*, vol. ix., p. 169.

4 (p. 49).—The Seminary of Foreign Missions was founded in 1663; in regard to its origin, see vol. xlv., *note* 1. The Seminary of Quebec, founded at nearly the same time by Laval, was united with the Paris house, becoming only a branch thereof, Jan. 29, 1665. This French organization has carried on its work from that time until this,—chiefly in Oriental lands.

5 (p. 121).—Michel le Noblets, a native of Brittany, was born in September, 1577. He pursued his studies in the Jesuit colleges at Bordeaux and Agen,—completing them at Paris, where he was ordained a priest. Returning to his home, he conducted missions

throughout Brittany, especially along the coast. In many places, the peasantry were living in deplorable ignorance; he introduced among them the catechism, and familiar instructions in religion. In such labors he was active until he reached the age of sixty-three; his death occurred May 5, 1652.

6 (p. 123).—François Boniface was born at Arras, Aug. 1, 1635, and became a Jesuit novice at the age of seventeen. He was a student at La Flèche, and instructor at Moulins, Vannes, Eu, Hesdin, and Arras, successively. Upon receiving ordination (1669), he at once departed for Canada. He spent five years among the Mohawks, until he was compelled, by broken health, to leave that mission. His death took place Dec. 17, 1674.

7 (p. 139).—Francis Lovelace became (Aug. 28, 1668) the successor of Nicolls as governor of New York; this office he held five years. His letter to Pierron, given in our text, is reproduced in Lafitau's *Mémoire* on the brandy-trade with the savages (1718); and an English translation of the letter is given in *N. Y. Colon. Docs.*, vol. ix., p. 883.

8 (p. 145).—Regarding the Oneidas, "the nation of the stone," see vol. viii., p. 299. Beauchamp says (*Iroq. Trail*, p. 56): "The stone, however, is the prominent emblem of the Oneidas, and there have been several Oneida Stones. . . . I think the oldest stationary stone of this kind is at an early site at Nichols's Pond, in Madison county, thought to be the fort attacked by Champlain in 1615." He also cites the description of another stone, seen in 1796; "some of the remaining Oneidas say that this stone was carried west by those who went to Wisconsin."

9 (p. 153).—David Cusick explains the name Onondaga, "people of the mountain," as an allusion to the hill on which their chief village was built (*Iroq. Trail*, pp. 12, 56). Cf. vol. viii. of this series, p. 299.

10 (p. 179).—*Tiohero* (Thiohero), "the river of rushes;" now the Seneca River. The name Tiohero was also given to Cayuga Lake, and to one of the Cayuga villages (vol. viii., p. 298; vol. li., p. 293).

11 (p. 195).—Regarding the Sonnontouans (Senecas), see vol. viii., pp. 293, 302.

12 (p. 205).—*Queuës coupées*: the Kiskakon clan of Ottawas (vol. xxxiii., note 6).

13 (p. 205).—Allouez "chose his site on the southwestern shore of Chequamegon Bay, possibly at the mouth of Vanderverter's Creek, not far from the spot where Radisson's hut had been built, four years previously, and called his mission and the locality, *La Pointe*

du Saint Esprit, which in time was shortened to La Pointe."—Thwaites's "Story of Chequamegon Bay," in *Wis. Hist. Colls.*, vol. xiii., p. 404. Cf. Verwyst's *Missionary Labors*, pp. 182, 183; and "Historic Sites on Chequamegon Bay," in *Wis. Hist. Colls.*, vol. xiii., p. 440; he places Allouez's chapel "near Whittlesey's Creek or Shore's Landing."

